

SUPPLEMENT

TO THE

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CONSISTING OF THE FIRST OF

A SERIES OF ESSAYS,

BY

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"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"

WADING through a sea of confusion, Philosophers have gone far astray on the principles of Physics. What would appear obvious and simple, has been complicated with ideas so absurd, that but for the reputation of great names, the common sense world would be at a loss to guess how so much nonsense could have occupied the intellects of our predecessors. Some have imagined that the world was of a size bounded by their ken, while others have figured to themselves an advancement of knowledge derived from processes of experiment calculated to defeat all the ends they had in view. We are not yet removed from the influence of the prejudices we have imbibed from our forefathers. We are ready to despise all knowledge, the nature of which we cannot immediately comprehend, and hence many enquiries, of very deep import, are tabooed by those who ought to be proud to become investigators. This is a melancholy fact, and is an ample excuse for endeavouring to enlist labourers from the mass of the uneducated classes whose minds are unprejudiced, and unclouded by the vain conceits of the learned and the Scientific. Many are the details of science which may be unfit for the consideration of persons not deeply versed in such subjects. But on the whole, the world is wise enough to understand the philosophy now endeavoured to be taught. We are not contending that the masses,

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who are the best judges of the pursuits they delight in, are to be tied down to believe all the facts we shall vouch for; but there is a wide difference between forcing men to read, and enabling them to choose what they shall read. We propose to place before our fellow working men ideas, which shall subordinate them to habits of piety, as well as to thoughts of sober philosophy. Not to speak of Piety as a bugbear, it is necessary to shew what the word means. There is no word more misunderstood; no word is less appreciated by the higher classes. When we speak of a pious man, we do not mean simply a psalm singing, demure individual, whose physiognomy is repulsive to little children, and not very attractive to grown up babies. We mean a man, who shall estimate, his position as a subject of God's Kingdom. We mean a man, who, knowing his duties, should be ashamed to violate them. Piety, then, is not inconsistent with that love of freedom which should distinguish every rational man. You, of the working classes, who are disposed to accompany me in the lucubrations in which I shall indulge, are invited to make yourselves quite at ease on the subject of Spiritualism. You will find nothing in it at variance, with your preconceived notions,—nothing that shall make you ashamed of the religion in which you have been previously educated. You may be assured of this, before we proceed any further. You shall not have cause to complain that you have been led astray from the paths of your original holy thoughts: that you have been enticed by me to become Atheists, Deists, or any otherists that can be disagreeable to your wives, sisters, or daughters; you have in me a simple teacher of philosophic truths, and I beseech you to believe, that I have no other interest in desiring your instruction than the holy one of wishing you to tread in the paths of wisdom and happiness. If you have read thus far, and are dissatisfied, lay aside my Essay.

But I can read as well as you, and though I am not present when you con over my pages, I am assured by my own feelings, that the sentiments I am writing, will go to your hearts: you are my pupils, because I have before been before you as the advocate of a great truth. You received my previous efforts to enlighten your minds, when I wrote in an indulgent strain towards my able, but obstinately misguided friend, George Jacob Holyoake, in a very charitable spirit. Many of you thought me mad, and some complained that my reveries were not sound philosophy. Time has altered your opinions, and my unanswered and unanswerable letter remains a hard nut to be cracked by the advocates of a material philosophy. I do not propose to tease you with more matter on the high subject of a future state, until I can shew you

that there is much in our present state, which may be vastly improved by indulging in magnetic considerations. You shall be taught to cure such diseases as Rheumatism, Gout, Rheumatic Gout, Catarrh or the common cold in the head,—that fearful disease Bronchitis, which so often succeeds it, and which is the parent of so much mischief; the Ophthalmia, that is attended by such agonizing pain, and that belongs to our common notions of Gout and Rheumatism: and the disease known as Scrophula, or King's Evil, a complaint, in fact, which owes its origin as often to those I have named, as to the consequences entailed by poverty and bad living. If I prove to you that these diseases are curable by the patience, energy, quiet perseverance, and holy zeal, which belong to the true Christian character, I shall have introduced to you quite a new idea. I shall have shewn you how necessary it is to understand things rather than words. All the learning of the most erudite physician would not be a match for one of you properly instructed to become a healing medium. You have only to go on with me in my course of instruction, and it shall be hard if your faith, patience, and perseverance be not rewarded by a recompence at least as sweet as the largest income derived from professional toil. You must not mistake me; I am not about to teach you any of the arts whereby the physician gains his reputation. They are very often of a questionable nature. I am not about to complain of their treatment of myself. I have suffered more obloquy, more slander, more vexation from the unhandsome and false insinuations of my professional brethren than I care to remember. It is not pleasant to be submitted to the contumely of the world, because I have believed it to be my duty to investigate many curious and important phenomena. It is not agreeable to be thought of as a Charlatan, when I knew myself to be far better instructed as an Anatomist, a Physiologist, a Chemist, and a Physician, than nine tenths of my competitors; when I felt that I could perform operations with a skill not one of them could equal, simply because I had studied nature with greater care than my Colleagues and envious compeers. I was doomed to suffer for the truth, and I rely on the firm conviction that, notwithstanding all the subornation, all the violation of sacred faith between man and man, all the selfish efforts to blacken my character, I am still before the world, a more respected and a more unflinching man, than any one of my numerous enemies. To you, who know me only by report as a steady friend to the improvements of our race, I address myself as my real equals! You have toiled through poverty, unabashed by the frowns of those whose duty it was to have assisted you. You

have tasted of adversity, and have swallowed the bitter pill of disappointment. But you have been solaced by the comforts of labour, and have not desired to injure those who have not sympathized with you. You are so far on the road to heaven. You have only to learn the art of docile humility, to be thorough disciples. There are not many who will envy you, but there are some who would be glad to enjoy your peace of mind: and such peace is to be acquired only by the Piety already pointed out to you. Many are the hours in which you will be obliged to work in the labour of love if you undertake the task of healing. It is not easy child's play. It consists of firm resolution,—patient resignation, and serious reflection. It must be undertaken in earnest. Faith must enter into your calculations of success, and hope must gild the efforts you make to benefit your fellow being. You are on the threshold of your subject, for you are seriously reflecting how far you are warranted in believing in my instructions. Are they too plain spoken? Are you not prepared to believe that I am in earnest? You may be assured I am in full earnest. I am captivated with my subject. I can think no trouble too great, if I am succeeding in producing an effect on your minds.

If you go along with me in all I am saying, you may be assured that I shall conduct you to become good healing mediums. You may not be aware of the meaning of the term medium. It is for want of a better that we now use it. You are aware of the difficulty we labour under, when we wish to make our meaning clear on any subject to which our friend may not have turned his attention. Healing medium means a person gifted with the power of healing. Some are gifted one way, some another; but all have a desire, when they are properly constituted, to do good to their neighbours. You have that desire. You are consequently gifted. You must however practise the art. What art? The art of being able to fix your attention on a sick person whom you would desire to benefit. You must practice the art of staring with a purpose. Too many believe that nothing but mechanical frivolity is necessary. Mechanical efforts are no doubt useful, but they do not constitute the art of mesmerising. What is Mesmerism? It is the art of Magnetism. What is Magnetism? No one can be ignorant of the compass which is used at Sea. It always points North, simply because it is a Magnet. Do magnets all point North? No—not all—for the Human being is a magnet, and he is never in one position for any length of time. He is a magnet, and yet he is not a steel magnet. It is only the steel magnet, that when properly placed on a pivot, or suspended, ~~which~~ points

North. More or less remarkable in the phenomena which attend them,—all crystals are magnets. You, who have never reflected on the properties of magnets, require to be told something about them. A magnet when suspended in the air is no longer accountable for its actions. It is like a man swayed to and fro by his passions, or by some other impulse. A magnet is not, like a man, gifted with organs. It is unlike a man so far,—but on the other hand, it is not its own master. When suspended, it is obliged to point North. If it had a will of its own, it might point East, West, or South. But it has not, and obeys the law, which obliges it to point as it does. You may be sure that some force compels it to be obedient. That force is not seen. It is invisible. You may be sure that though you cannot see it, there it is. How do I know that? From the fact, that all steel magnets inevitably point in the same direction.—Inevitably! How is that? Simply because they are under a necessity of doing so. Why cannot there be any exception? Simply because, through all time, no exception has been known. You need not be told that the discovery of Magnetism is as old as the experience of man. The Loadstone was known in very remote ages. You need not be told that you must own you were not aware of the antiquity of the Loadstone. You may be assured it is as old as the hills, and that is a saying which prompts the idea that the hills convey magnetic forces to the clouds; and those forces expend themselves in the thunder and lightning which are so awful in their effects. We are not now tracing Magnetism to the clouds for an idle purpose. It will be seen in time that we have an object in view.

You are aware that we object to go before our time to witness any scenes not familiar to us. One of the things not familiar is the idea of death. Nothing is so appalling as the idea of a sudden death. We speak of death in our bed, and that we expect. But when death ensues from lightning, we are not prepared for it. It is too awfully sudden. You are aware that when we happen to be struck by lightning, we feel no longer. Life is extinct in an instant. We are the subjects of another phenomenon. All the blood in the body remains liquid. No sign of life is present. The blood globules are all destroyed; for they are small spheres endowed with magnetic force, and that force vanishes in consequence of being united to the stream of force which killed the individual. You become aware of how perfect is the analogy between the human magnet and the steel magnet. They are both destroyed by a clap of thunder that sends a stream through them. There is no time to consider the question of life or death. Death comes too instan-

taneously. You are not surprised at the suddenness of the stroke. You are prepared to believe in it. Why? Because you have seen lightning, and you have heard of its ravages. You only know that men do not willingly put themselves in its way.

What is the next idea? Where you see a magnet you little think that it has two opposite poles or extreme ends which have properties different to one another. One end is called the North Pole,—The other the South Pole. You have next to know that the North Pole does not like to come in contact with the North Pole of another magnet; nor does the South Pole relish the contact of another South Pole. You must reflect on this phenomenon. Why should like poles be repelled by like poles? There is no reason that we know of, only it is the fact. Well, if the North Pole of one magnet be presented to the South Pole of another magnet, the two poles attract each other. Why is this? There is no reason that can account for it. It is simply the fact. Then ask yourself the question. How, if man be a magnet, does he remain unconcerned at the contact of another magnet? He is not unconcerned. No man can touch another, without communicating some influence to that other, and that other communicating to *him* an influence. What is the nature of that influence? It is hard to say, but this we know, that it is a magnetic influence, because it has been ascertained by direct experiment, that that influence is susceptible of being tested by a most ingenious adaptation of the Pendulum, contrived by Mr. Rutter, of Brighton, and known as the Magnetoscope. Notwithstanding all the efforts of the great authorities in Science to ignore the existence of such an instrument, there can be no doubt that the knowledge of it will spread, and that mankind will be wonderfully surprised, at some future time, that the persons who gave themselves credit for being the first men of their age, set their faces against this most delicate contrivance for eliciting facts, which are, in their nature, perfectly astounding.

Having stated the general facts of magnetism, it remains to remark that it is some time since we alluded to the power of the magnet to attract, and to repel. We found that a magnet attracts another magnet when we offer its North Pole to its South Pole, but repels the other magnet if we offer a North Pole to a North Pole, or a South Pole to a South Pole. We have no end of phenomena, when we think of the influences exerted by one human magnet upon another. We shall see first, that repose is a common consequence of taking one hand into the hand of another person; a calm feeling of quietude is induced if we place the palm of one hand upon the pit of the stomach of an individual; or

if it be placed upon the forehead ; and the effect is more striking, if one hand be placed on the forehead ; and the other gently applied to the pit of the stomach. We are aware of the difficulty of placing many persons into a sleep, but we know how far different persons excel others in the power of magnetizing. Some can with great facility be put to sleep by anybody. Some require enormous patience to influence. I have myself tried upwards of five hundred times on one individual, before I could induce a heavy somnolence. In other cases I have been ninety,—one hundred and twenty—and more times, before I could produce the effect I desired. I do not know what there is, in me, that produces so peculiar a heaviness in my cases. My friend, Mr. Henry S. Thompson, puts persons into a deep sleep, but his influence is accompanied with effects far more agreeable than mine. His influence, then, is different from mine, although equally powerful in healing. I owe my life to his patient and persevering zeal ; for one night, in the year 1847, I was at death's door from the combined effects of Bronchitis, Pneumonia, and inflamed liver : my friends Dr. Elliotson and Dr. Ferguson had exhausted all the resources of their skill, and Dr. Elliotson, hearing of Mr. Thompson's arrival in London, sent him to me, at half-past Ten o'clock at night, telling him he had little hope of saving me. Unwearied was the kindness of my friend. He fixed his gaze upon me, and with great efforts, removed one disease after another from me. He went on steadily working with good heart and will, for four hours and a half ;—at the end of which time, I, who had not been in a recumbent posture for three nights and days, removed all the hill of pillows from about me, threw myself into a horizontal position, and fell asleep ; then, without stirring, I continued in one deep sound doze, for five hours. In the morning, I was well ; all Inflammation—all cough—all pain, had vanished. I was anxious about nothing, except a good breakfast, which I coveted ravenously as soon as I became awake.

Was this a miracle ? No. A miracle is the work of a divine power. Mr. Thompson pretended only to exert a firm will, an indomitable energy, a patient perseverance. He is a rare example of a man in possession of these qualities, which are much enhanced by a kindness of heart, that endears him to every friend he has. I am not able to say much about the manner in which one magnet can influence another, but this I know, that one man can put another to sleep with much greater ease than another. I have seen so many examples of this fact, that sceptic as I have always been, I cannot doubt its truth. If so many varieties exist in the magnetic forces of different individuals, is it to be wonder-

ed at that some persons find it very difficult to believe in the efficacy of mesmerism?

Let us inquire what we mean by the word Force. But if we wish to obtain a clear view of our meaning, we must first have an illustration of the object on which force is exerted. These objects fall under the general head of Matter. What is Matter? Now comes that which requires the common sense we find so much more frequently among the hard-headed thinkers of the working classes, than among those who write learned books, which especially, as of late, make confusion worse confounded. Sir Isaac Newton, a man gifted by his God, with faculties far above the ordinary standard of human intelligences, did not live in times, when Chemistry had established her more recent truths. Although he was, perhaps the most original thinker the world ever witnessed, he thought of matter as consisting of "hard, impenetrable particles, endowed with *Vis Inertiæ*, Gravitation, and Chemical attraction for other particles." Now here is the assumption that the properties of hardness and impenetrability *inhere* in matter, while they are but relative conditions,—conditions attached to certain kinds of matter in a solid form. No one would say of solid butter, or solid cocoa nut oil, in warm weather, that they were either hard or impenetrable. All matter, as our experience would warrant us in the inference, may be considered as susceptible of the several forms of solid, liquid, and elastic, aeriform, or gaseous. We have no right to assume that because there is an infinite variety of densities in relation to bodies, that each body must necessarily be impossible of reduction to the mean, or to the lowest degree of density, among all bodies. The circumstances under which one body may exist, may reduce that easily reducible, to a liquid, or to a gaseous state. It does not follow that another body of equal or greater density, because our arts of manipulation have not enabled us to reduce it to the same states, is not, *by possibility*, susceptible of such reduction. From all the facts before us, the fair inference is, that all bodies are susceptible of that degree of disintegration, or of decomposition which may make them capable, mediately or immediately, of solution into liquid or gaseous states. If this be so, the question of the gravity of bodies, need not enter into our consideration, until we have to reflect on the subject of forces. When Dr. Hare, of Philadelphia, writing on these subjects, compared the density of gaseous Hydrogen and that of solid platinum, and alluded to the relation of 1 to 25,000, he was not careful to compare like things with like. It may be possible to reduce platinum to the same gaseous state as Hydrogen, and it must depend upon,

the degree of rarification possible in the two gases, before we can ascertain how far they may be capable of being submitted to the same circumstances. Platinum taken at 25,000 is a solid material, and Hydrogen at 1, the thinnest of airs:—the lightest body in Nature. We arrive at these relative weights by exercising our faculty of comparison, which has taught us, that relative gravities afford us a means of distinction;—a means of distinguishing only one essential characteristic of *ponderable* bodies,—*density*. But the *degree* of density is dependent on a cause little understood, and a cause that introduces two relations diametrically opposed to each other;—that of the particles of a body to attract each other, and that of its particles to repel each other. But have the particles of any body an inherent power to attract or to repel? Are they themselves gifted with power? Are they capable of acting? Reflect, that an act implies a will, which can set in motion a force to impel passive objects. The Natural philosophers, who have thought most profoundly on this theme, are clear in their agreement that all matter is *inert*,—another word for passive. They do not dream of its having the power of acting by its own inherent impulse. Boscowich and Exley may have been dreaming, when they did their best to puzzle themselves with the vain idea that matter was essentially force. They were acute reasoners, but they missed their mark, when they arrived at this conclusion, for they might as well have announced that there is no difference between cause and effect.

Exerting our common sense, knowing that changes are undergone in the densities of substances, upon the application or introduction of certain agencies, which, would appear on some occasions, to disintegrate, and on others, to decompose the bodies under consideration, we are led to infer that the matter we can thus cause to be acted on, must be passive or inert. We know that heat and light can introduce repulsive forces among the particles of bodies, obliging them so to arrange themselves, as to have fluid or aerial characters. If we could conceive of *inert* particles continuing to expand until the gas into which they were converted, by light or heat operating on them, had reached to an inconceivable degree of attenuation, we might indeed believe in *power* exerting an influence on matter. Suppose, in this condition of Hydrogen gas, occupying a certain space, enclosed by glass, another dozen gases are introduced into the space; the late philosopher Dalton, of Manchester, established the fact that a law exists, allowing these gases to commingle, and the heterogeneous airs to occupy the same space, and to merge into one gaseous mass, of no greater bulk than before. We have

an example of the fact of gases commingling, without quarrelling, in the Atmosphere we breathe, which is commingled Oxygen and Nitrogen.

If Oxygen and Nitrogen were endowed, as magnets are, by poles, they would quarrel. Conceive of the gases that Dalton mixed, having poles, there must have been instant explosion. If poles were attached to all gases, their particles could commingle only in one way, that of occupying the same space, and having the same poles; but we know that when magnets are apposed, so that like poles touch like poles, a force of repulsion is present, and at last if you oblige the magnets to be together, in such relations, the magnetism disappears. The disagreeable battle depolarises the magnets. When gases commingle, we must infer that they have no polarities. We must enquire if they can obtain the privilege of being raised in the scale of creation? At present, we see that gas, without polarity, is simply a specimen of inert, or passive matter. But we know well that oxygen can be electrified. We know that it has been submitted to electric currents, and that the result has been a new substance, known as *Ozone*.

We are not now enquiring into the nature of this new compound of oxygen and electricity. We have to learn more about it hereafter, but I wish to point out the fact that oxygen, without electricity, is *powerless*, while, with electricity, it is so *powerful* an agent as to destroy putrid matter, and to eat up most of the metals with an avidity, marvellously surprising. Having established this position, we ask what is matter? Simply gas or air without polarity. But gas or air, without polarity, cannot combine to form anything. I defy any one to form water from oxygen and hydrogen, without introducing electricity in some form, either by presenting a substance with poles, or direct electricity. The one fact shews the necessity of giving polarity, by decomposition—the other, of communicating the electric force, by external agency.

We now come to consider, how far we are warranted in assuming, that any form of will interferes in such an operation as we have been supposing, and thus, we necessarily arrive at the idea of the doctrine of a special providence. Will is a faculty of a mind. A mind must regulate the universe. The great philosopher, Laplace, could not see his way to a conclusion of all things having existed, subjected to laws, from an eternity of time, without believing in the necessity of a grand mathematical formula. He was obliged to confess, that a mathematical formula required a highly accomplished mind; but a highly accomplished mind could grapple with all the difficulties in nature, after it had based events, past and future, on a principle. What is that principle? That all matter

should be subjected to its will. No thinking mind could abandon the idea of ruling matter, after having taken the pains to form laws by which that matter was to be ruled, and hence the necessity of a constant watchfulness to prevent collisions, interruptions, and vacillations. Whoever thought of a ruler, ruling without a direct will, and he who rules the universe, has above all other lawmakers, a deep interest that his direct will should be obeyed. He is ever watchful, ever vigilant, never sleeping, never slumbering. His penetrating knowledge pervades all forms of matter, and his industry is the great example to all his numerous subjects. You, who have reasoning power, and refuse to listen to this clear exposition of the constituent principles of the universe, are now challenged to produce one more simple, or more in accordance with the facts that are daily tumbling out of the events which are taking place around us. You are not warranted in concluding that you can fathom the idea of eternity. You can trace back events to a period when there must have been a beginning; for all progress is based upon a commencing epoch; but as all matter is regulated by laws, so those laws may be changed whenever it suits the will of him who formed them to direct any alteration in them. It is not necessary for him to consult even the most capacious mind he has ever ordained to exist, as to what shall be his next formula. He may so completely alter all his arrangements, as to deny us the felicity of adoring him, but in that case, he must annihilate at once the glory which surrounds him, for all his works have contributed, through endless ages, to that glory. We, who are his creatures, can form no other conception of him, than that he is all-wise, all-perfect, and consequently, all-mighty and all-beneficient. He, who requires for his happiness, to imitate any being that does not combine all these attributes, must take refuge with the silly Atheist. Our object has been to define matter, and now we may proceed to define force which controls matter, and which attaches itself to the particles that are necessarily obliged, by the revolutions of the various objects in space, to assume first the spiral, and then the spheroidal shape. We are not now to discuss the mathematical laws established by Sir Isaac Newton. It is sufficient to say that he was the author of the doctrine which gives to each atom the spherul form, modified by the whirling forces operating upon it. We are not now to instruct our readers upon the abstruse doctrines to be found in the *Principia* of the world's great astronomer. We give only the sketch necessary to our purpose, which is to advocate the existence of powers, by the agency of which, the Almighty mind may direct the ruling of each specific instance of its will.

Those powers are absolutely beyond the control of man, who is himself often the victim of them. He is fettered by them, but not irrevocably.

Omniscience does not appeal to our sense of propriety. We are often overtaken by storms that would destroy us, but for the wise interposition of bountiful goodness. We often fail to see our own interests, and are stranded on the barren rocks of poverty. These and a thousand other instances might be adduced to shew our own impotence, and the necessity existing for those laws which must rule our destinies. But these laws emanate from the divine will. They are perfect and could not be altered, without subverting their perfection. They are, however, the result of forces arriving whence we cannot guess. The Tor-nado demolishes ships and lives. The Earthquake swallows up men, women, and Children. The pestilence attacks great numbers. But we repine not, for we know that all these result from laws we cannot govern. We little think, that each force we know of as operating for our good or evil, finds its place in that scheme of providence, to which Laplace gave the name of "*La Grande Formule*:" and when he gave that name, he as little thought that he was furnishing a most powerful argument for sustaining the philosophical doctrine of a particular providence. Many are the difficulties arising from the want of a clear definition. We propose to give an idea of the word Force. What is it? Any one conversant with Mathematics is expected to solve problems relating to the qualities of curves. We are not now going to hamper ourselves with definitions of curves, but if it were required to make out a clear idea of a curve, we should merely say that it was a circuitous aberration from a straight line. This would land us in another difficulty, that of wanting to define a circuit. Now a Circuit must relate to a circle, and a circle is only a bent straight line; but it is bent according to a specific law, and we are dealing only with the subjects of laws. These then are our guides. One law is good till another supersedes it. We find that straight lines are simple continuations of points. A point is a mathematical idea but a force is an actual agent.

There is no proving that forces do not emanate from the points of a straight line. If we could prove that they do, we should establish a new idea; but it is an idea which cannot be realized by any mathematical philosophers. A man must be mad, he would say, who holds that a force emanates from a point. You, who are aware of the impossibility of describing a point, except by saying it has neither space, nor dimensions, have no pretension to question my right, when I suggest, that a series

of points will make a line. How can that, which has no dimensions, occupy space, and yet you expect me to say, that force cannot emanate from that which does not occupy space. I assert, without fear of contradiction, that we can form no idea of force but that one, which I hold to be true,—namely,—that force is known to us, only as that which issues from points. Naturally you desire an example. It is ready your hand. Look at the revolving cylinder of an electrical machine. You must not expect to be told, that the force which is accumulated in the conductor, arrived there in solid masses, when you know it came by infinitesimal points. You know that no example of the expansive power of a force can be more striking than that which we are exemplifying.

When we regard force as an attribute of power, we only ascribe to the deity his inalienable right to deal with the minute details of his Kingdoms. We know him to be omnipresent, and we know that no subject is too minute for his attention. How can we then doubt, that he, who fills space with the immensity of his power, can fail to be cognizant of every point in space. Points are but mathematical ideas to us. They are Mathematical realities to him. A line is to us, in truth, an impossible idea. To him, it is as much a reality, as a hard surface is to us. What then is our question? Is it that we cannot comprehend the idea, that he can form ideas which puzzle us? We need be under no apprehension that we shall exert a power of doubting the truth of his being omnipresent, when we know that one form of our own existence enables us to read the thoughts of others. We may be told that this is one of the facts against which, the men who call themselves philosophers, in our day, set their faces. They need not flatter themselves with the idea that they are philosophers. However proud they may be of their position, they are not infallible, and many a seamstress, and many a simple hearted country girl has been able to read them a lesson in humility. The daring of such men is equalled only by their bold assumption of superiority, for they are always eager to shew how far they are superior to the ignorant physicians, who having had, at least, as good an education, and as good opportunities of profiting by experience, as themselves, are spoken of by them, as silly believers in idle tales. The time is come when the public begins to estimate the stay progress men. They are almost all of them men of small intellect, with limited reasoning powers. They never state a proposition worth a moments consideration. They never coin a new word, because their vocabularies are ample and they have more words than ideas. Whereas, those who ad-

vocate Mesmerism, and the high and holy science to which Mesmerism is but a hand maid, need no other form of words but that which leads to new ideas. We are not now advocating all the frivolities which attend upon novelty. We are endeavouring to impress the idea, that words must always convey a meaning, and when we find objection made to new ideas, we are sure to find the opponent ready to overpower us with bushels of verbiage. There are many among the so called philosophers, who would be glad to retrace their steps. We shall have no objection to meet them. We are glad to hail the generous spirit which seeks to repair the injuries it has inflicted. But we must be just. Mercy is the attribute of the judge. We do not presume to take upon ourselves that holy office. We only yield to the impulse of Charity, which meets the penitent not only with forgiveness, but with love. There are many who would like to be enabled to practice the art of forgiveness of injuries. It is no easy matter to acquire it; a long apprenticeship is quite necessary for the man who like myself once gloried in the pride of a vindictive spirit. Meekness was not one of my boasts. I have braved public, as well as private wrath. I cared neither for God, nor man. I thought myself right, and if a duel was the consequence of a wounded sense of honor, I have thrice, unshrinkingly, encountered all its consequences. I may well blush for my folly. I am now subdued, not only by severe repentance, but by the holy thoughts that have been forced upon me, by the inevitable consequences of reflecting, as deeply as I have done, on the phenomena, on the results,—and on the trains of reasoning which Mesmerism alone can induce. You, who are waiting to betold what these phenomena,—what these results,—what these trains of reasoning were, must wait for the due development of the facts we are to discuss in these Essays; and when you are told they lead to the establishment, in all candid minds, of a high moral conviction, that God rules the universe, that God sees all our actions, that God plans all the events which prompt us to regulate our lives, according to the best code of laws which he has vouchsafed to man, you cannot conclude that the effects of Mesmerism on the happiness of individuals, and on the future well-being of society, is at all compromised by the publication of these Essays.

After this digression, we return to the thread of our discourse. We were insisting on the subjection of matter to those forces which emanated from the depths of space. People have been so much accustomed to talk of the action of matter, that they will find it difficult to comprehend, that matter cannot act. Much of the absurd verbiage of medi-

cal practitioners is at once upset by depriving the physician of his favorite word "action," a word more calculated to confuse his own mind, and that of his patient, than he would like to confess.

We are not now disposed to quarrel with the dictionary. We merely mention, *en passant*, the mischief which has been introduced into the vocabulary of professional men, who, of all others, are interested in obtaining clear ideas on the subjects occupying their attention. Matter cannot act. This is our position. If it could act, forces would be unnecessary; for we should have no end of new combinations which would overturn the foresight of all calculators. Imagine the varieties of matters in the universe, each endowed with a power of combining with its neighbour, and not influenced, and not regulated, by any external forces! How immediate would be the chaos! No power to control such a multitude of materials, assembling in all directions, to promote a grand fusion. Who could distribute the materials when once united? Who could say where Chaos would end? Would not any arrangement be better than that which should give powers to matter? And yet profound thinkers write voluminous works, which are not only read; but almost worshipped by men of literature and science, who think themselves so superior to me, that I hide my diminished head, when men of note and women of talent prate to me, of the deep philosophy to be found in five or six thick closely printed volumes of a system of Positive Philosophy, the great object of which is to prove that the Brain, or nervous matter, is the *Basis* of the thinking faculty. In other words that *matter thinks*! Can any man be surprised at the want of reasoning power displayed by educated men, when numbers are found in society, who dare not hold up their heads to denounce the absurdities of such voluminous trifling as can be read in M. Comte's work. We are ~~know~~ on the threshold of our matter, for we have wandered on purpose to shew, that like my dear old Master, Professor Macurtney, I am addicted to differ from all those who have dared to believe that I am to be ranked among the Atheists of the day. I told you that on a former occasion, I gave my friend, Mr. Holyoake, a hard nut to crack. My present Essay will be a harder one, and, he may lay the flattering unction to his soul, that I address his own audiences, who have not a word to say in reply to my facts and arguments. I do not pretend to foretell events; but I may be bold enough to say, that those who call themselves secularists, will not find it easy to reply to my views, and I am ready to enter the lists with any of them who wish to impugn the validity of the facts I have put forth. I do not relish public discussions on platforms, for they are the clap-

traps of low party feeling; but the *Spiritual Telegraph* will, I have no doubt, open its pages to any communications, dictated in a proper spirit, which shall adduce facts and reasonings, calculated to embrace ideas, that may demolish my poor arguments. With this gauntlet, I conclude. May you all, my good friends, feel, as I have felt, much pleasure in the startling Essay you have now before you, and if you receive it well, I will soon write you another.

J. A.

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GLEANINGS.

"Incredulity of a fact, I take it, is that wide-spread weakness of the human mind, which is observed in men who have perfected their opinions, and have no room for learning anything more. A new fact to them, is just one above the number that is convenient or necessary for them, and had they the power of creating, or of preventing creation, the inconvenient fact should not have existed. Indeed, if admitted into their completed system, "the little stranger" would destroy it altogether, by acting as a chemical solvent of the fabric!

"But this is not the mode of the searcher after truth; and in determining the important question, which it is intended to submit for consideration, I would rather forget much that I have been taught, or find it all unsound, than I would reject one single circumstance, which I know and recognize as a truth. In all the questions that can by possibility be mooted, whether philosophical or otherwise, that theory is alone admissible which will explain all the attendant phenomena and observed facts, and which is, moreover, consistent with the nature of man, and the world of matter and of mind with which he is connected."—*A personal narrative, by W. M. WILKINSON.*

"Besides this earth, and besides the race of men, there is an invisible world and a kingdom of Spirits: that world is round us, for it is everywhere; and those Spirits watch us, for they are commissioned to guard us."—

JANE EYRE. By CHARLOTTE BRONTE.

"May we look among the bands of ministering Spirits for our departed ones? Whom would God be more likely to send? Have we in heaven a friend who knew us to the heart's core—a friend to whom we have unfolded our soul in its most secret recesses—to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted?

Have we not memories corresponding to such a belief. When our soul has been cast down, has never an invisible voice whispered, 'There is lifting up?' Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had spoken from his wings the odors of paradise? Many a one, we are confident, can remember such things; and whence come they?"—MRS. HARRIET BEECHER STOWE.

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SUPPLEMENT
(TO THE
British Spiritual Telegraph,
CONSISTING OF THE
SECOND ESSAY,

BY
JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"

However multifarious are the subjects which relate to the phenomena we have been considering, we are bound to resume the thread of our discourse. We must recur to the subject of matter, and of the forces which govern it.

Under these circumstances, let us ask our first question. What are the forces which impel masses of matter? Are we warranted in believing that we can fathom the whole of this subject, without first enquiring into the history of the great discoveries that have been made principally by our own countrymen, in Mathematics, and in the deep science of Physics. We know enough of the laws which Newton discovered, to be aware that two great forces are ever present, to keep the large masses of matter, which form the subject of the astronomer's studies, in their proper places, in that wide expanse, we, not improperly, call the Heavens. These forces, included in the general term of Gravitation, are like the forces which characterise Magnetic Phenomena. They are said to be centripetal, or seeking a centre, and centrifugal, or flying from a centre. Attractive and Repulsive may suit our ideas as well, when we are thinking of the phenomena appertaining to Magnets. We are not obliged to pursue mathematical studies to obtain these ideas, but we may be sure that all phenomena, relating to the universe built

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by the great Architect of the Heavens, are subject to mathematical laws, and occur in series, as beautiful as those of the most complete Logarithms.

The forces of Attraction and Repulsion are curiously operative in all the subjects we have undertaken to discuss. It would be difficult to point out any facts connected with the health or disease of the living fabric, or with the operations of mind, that were not subject, in a greater or less degree, to these antagonistic powers. Let us regard them as they relate to what we may call the elements of our enquiries,—to sleep and wakefulness. These are conditions to which we are all subject. How many are the gradations between a slight slumber, and a very deep sleep! We are lost in the variety of grades, if we seek to define them! Yet they all depend upon Magnetic laws.

We must consider how forces are made to reach matter, in order to have a better idea of the influence exerted upon us to produce the changes which we observe in our diurnal conditions. The simplest forms of matter are airs, which may be subjected to the force of Repulsion, and in that case they expand more and more, or become what is said to be rarer; or on the other hand, they may be subjected to the force of attraction and are then obliged to become more dense. In the first case, they become more negative, and in the second, they may be said to become positive. An air cannot approach to the condition of a fluid, without being intimately associated with a force, and that force is electric, producing, because it is attractive, and antagonistic to the repulsive agency which previously governed it, a spiral motion, which rapidly gives to each particle a spherul or spheroidal form. Imagine the force to increase, and suppose the airs to be Oxygen and Hydrogen, the electric force overcomes their divellent tendencies, and obliges them to form a drop of water. It is unnecessary to say that this drop of water is quite round,—a little globe,—a spherule.—You do not doubt about the shape of the rain which comes down round, and plashes against the glass of your windows. That drop of rain is a magnet. It is a spheroidal body. It has assumed that form in obedience to an electric force, and exerts electric agencies upon surrounding bodies, in virtue of its Magnetic properties. Imagine that drop of water, under circumstances, in which it cannot help itself, becoming betrothed or approximated to some powdered flint, and really and truly there are conditions in which it must, of a necessity, dissolve or unite with some of that flint. These are all magneto-electric conditions. The shape of the resulting Magnet is still a ball, which, with many other balls of a like nature,

congregated together, and subjected to a sufficiently powerful current of Electricity, is obliged to become a rock crystal. Water and flint powder have thus combined, and have advanced in the gradation of Natural substances. From inert gases, Magnetism has produced water, and rendered it capable of transmitting electric currents. It has done more. It has, by its attractive power, enabled the Water to dissolve flint, and to produce the crystal from which so many spectacles and object glasses are made. That crystal is an advance, in the steps of Nature, to a rank higher than the shapeless flint. It has a curious geometric form of six flat sides, at the top of which is a pyramid of six sides, and the pointed end of that pyramid, if applied, for a sufficient length of time, to the face of a human being, will produce sleep in that individual. On the other hand, the butt end of that crystal will awaken that person. All this follows a law, determining the different influences of Magnets or Crystals upon one another. It is not to be concluded that Nature is tired of Magnets, when she has decreed the formation of Crystals, in the mineral kingdom. There are thousands of different kinds of Crystals, which are compounds of water and minerals, all susceptible of classification, in natural orders. But Magnetism does not stop here. It proceeds higher, and gives laws for the formation of vegetables, for each vegetable growth is found by Mr. Rutter, and his disciple Dr. Leger to be a Magnet, or a Crystal, having two poles, like all other magnets and crystals.—Magnetism, perhaps much modified, attends to the duties assigned to it, throughout the whole of creation. Not only are seeds, plants, trees, fruits, and all parts of each of them, magnets or crystals, but they are, though superior, in the rank they hold, to mineral crystallic arrangements,—necessarily inferior to the crystallic forms and forces of the animal kingdom. When we arrive at the forces, which actuate man for instance, and find the close analogies they bear to the forces which have determined the geometric forms of mineral crystals, and the mathematical accuracy which is displayed in the formation and proportions of the cells and tubes of the vegetable kingdom, we cannot fail to be struck with the simplicity of God's general laws, and the endless varieties, which he ordains, from the single trunk force of his prime motive power!

A fair question may be asked, How can you prove all you have been stating? It is not necessary, in order to give a reply to this question, to go over the whole range of facts collected by the Baron von Reichenback, by Mr. Rutter, and by Dr. Leger; nor into the numerous astounding truths that are scattered broadcast over the pages of that most

valuable collection of volumes that bears the title of "The Zoist," and which stands forth as an imperishable monument to the name of Elliotson, a man, who, for his own future fame, knows perhaps rather too well, where he stands; for it has been his misfortune that he could not sufficiently control the organ that has made him proudly conscious that posterity will undoubtedly point at his name, as the beacon light of his age. But he has succumbed to the horror, expressed by his aristocratic friends, at the legitimate progress of the Science of Mesmerism: and he little dreams to what an extent, his reputation, as a deep-thinking philosopher, will be blemished by his frantic repudiation of the profound truths that emerge from the mesmeric Science of Spiritualism. For the sake of the classes I am now addressing, I trust that the *British Spiritual Telegraph* will one day be regarded as a continuation of the "Zoist." For the facts and reasonings which have appeared, and will continue to appear, under Mr. Morrell's auspices cannot fail to bring it up to a pitch of importance in public estimation, that may defy all detractors.

Not to tease you with all the minute details which would render a reply to our question too long an affair, the example we have selected of the opposite conditions of Sleep and Wakefulness, as the elements of our inquiries, will suffice to introduce a number of facts to lead you to a conclusion, that must be always borne in mind. Let us ask:

What is Sleep? We know little else about it, than that when we are overtaken by it, we are apt to become addicted to a loss of our ordinary thoughts, and to a state of want of consciousness of all that surrounds us. We are curious beings, when we consider how soon we slide from the state of consciousness to that of perfect obliviousness. Who is there that is able to remember the moment,—the click of time when he fell asleep? and yet, there must have been that moment. Is this not analogous to the Magnetic Phenomenon of the common reversal of polarity, in an electro-magnetic coil, when the one pole is replaced by the other? It is not only analogous; it is the identical phenomenon. How do you prove that? is a very natural question. Very easily. Reflect for a moment—What is Pain? Consult Todd's Johnson's Dictionary, and you will find that the learned compiler was not very clear as to what pain was, in fact. How are we to know what we mean by the use of words, if our great Lexicographers, who make a deep study of the meaning of words cannot tell us better than by quoting Shakespere, who says it is "Perfect misery, the worst of evils, and excessive, overturns all patience." This is not a definition. What, then

can we say? How shall we define the word? We can be at no loss if we bear in mind the fact, that man is a magnet. He is not only a magnet, but one particularly liable to reversals of polarity. No one can cut his finger without suffering some pain. No one can find himself pinched by a vice, who will not call out from the agony he suffers. Why is this? As long as any individual is in his ordinary or normal condition, his magneto-electric currents run their course, without his experiencing the slightest inconvenience. But when his polarities are reversed, his state undergoes an alteration. This alteration is not necessarily pain, for we could not otherwise waken from a state of sleep, without experiencing pain. But we find that when we are asleep, we can dream, and our dreams may tell us that we are in pain. At that instant, we become awake. Why is this? Because we feel that the reversal of Polarity, which has disturbed us from sleep, is *extreme*. We were sleeping comfortably, and all the particles of the Magnet-man were in that magnetic condition. I have named *Tone*. That which I have called *Clone* supervenes, and the reversal of polarity being *extreme*, pain is the result. The severance of one part of the body from another is, precisely, the disintegration which reverses the polarity to an extreme extent, and produces what we mean to express by the word pain. Few are aware of the obligations which are due from mankind to men of genius, who put forth works that exhibit their powers of mind, in the close catenation of arguments, on subjects relating to the alleviation of suffering. The late Dr. Macartney, Professor of Anatomy in the University of Dublin, published a work on Inflammation, which constitutes an Era in the History of Modern Surgery. He was the philosophical reasoner on the application of tepid, or blood-warm clean water, to the alleviation and cure of incised and lacerated wounds. His system of Water Dressing, is, as yet, but imperfectly understood. Now, that we are engaged in considering pain, we can fully comprehend his meaning: for he directed the application of Water, and of Steam, at such temperatures, as should, alone, on their application, destroy all sense of pain. How was this effected? Simply by applying an armature to the two poles of the Magnet. His steam and his water dressing produced the same effect, as if one were to make the two opposite poles of a Steel Magnet become closed by the application of a piece of soft iron. The water dressing, in short, was an armature closing the poles that has been separated, by what is called Solution of Continuity. When the new views I am endeavouring to recommend to the notice of mankind shall be received, I do not fear for the reputation which will

accrue to the memory of my old master, who was at once, one of the profoundest, as well as one of the most ingenious thinkers of his age. You who are accustomed to regard things at their proper value, will not care much, who gets the credit of a discovery, so long as you enjoy its benefits, but when you learn that my venerated master was an advocate for the extension of knowledge among the working classes, as well as among those with whom he associated, and that his thoughts embraced all the views for the amelioration of society which have been brought to your attention by one of the most distinguished philanthropists of modern times, you will know why I felt anxious to do honour to one whose philosophical ideas extended to the amelioration of our race in every possible point of view. I am not now to compare this man with those who wield the batons of science. Thoroughly content to let them enjoy all the distinctions accumulated upon them, I cannot regard them as the men devoted to their race. Small in their aspirations, they are one and all, unable to grasp large views. Fear is among their debasing passions, and when once a man allows himself to fear for consequences, in his pursuit of ennobling knowledge, he is unworthy to hold a high position. We shall, bye and bye, see that all tendencies to a low standard of moral feeling, inevitably leads the mind to a downward course. We have to prepare to show how this happens, and it may appear very strange to many, that it is intimately connected with the relations of sleep and wakefulness.

We proceed to inquire why we lay so much stress on this apparent paradox? You are not much wiser for all you have hitherto learned on pain. You could not, however, have understood clearly how Sleep and Wakefulness are dependant on opposite conditions, without being prepared to know the facts resulting from man being a Magnet. Now, we proceed to inquire how the Magnet is influenced, when Sleep supervenes. Sleep is the result of approximative forces, operating among the minute particles of brain and nerve matter. How is this proved? When I was House-Surgeon at St. Bartholomew's Hospital, now about 45 years ago, a boy was brought in, whose skull was extensively fractured. Mr. Abernethy had been lecturing to the pupils, on the fact, that the brain occupied less space in sleep, than it did in wakefulness. He stated that the celebrated Dutch Professor, Ruysch, had remarked this fact, in the case of a patient, whom he had trepanned. I was led to watch the brain of the boy under my own special care, and I found that Ruysch had stated the truth. I was delighted, that boy-surgeon as I was, I could corroborate so great a man. The fact remained on my

memory; and in maturer years, called upon to perform many experiments on living animals, I found in rabbits and dogs, reason to conclude, that when pressure was applied over the brain, the bony covering having been previously rapidly removed, the subjects of my experiments were induced to sleep; the degree and depth of the sleep varying, according to the amount of pressure applied. It is unnecessary to detail the experiments. The facts, in conclusion, were that approximative agencies induce sleep, and that on the contrary, pressure being removed, the divellent forces produced wakefulness. What has all this to do with our grand question? Patience, and you shall soon see. Divellent forces have their analogies in Nature. The great spheres in space are held in their orbits, by the antagonism of attractive and repulsive or approximative and divellent forces. These are only modifications of the magnetic forces. We little think, that we are, ourselves, the shuttle cocks of these antagonistic agencies. All sleep depends upon approximative agencies. All wakefulness results from opponent agencies, which we call Divellent. The numberless experiments I have publicly performed proving these facts, are sufficient to establish the truth of the assertion, but one fact suffices, and it is this. When a man sleeps, he is surrounded by agencies impelling him to awake, yet he wakes not. Why is this? Before he slept, his polarities were not reversed. He had continued exerting himself until he was fatigued. Fatigue is the precursor of sleep. If a completely tired man cannot sleep, he must die. We know that all patients, in typhus fever, that cannot be made to sleep, inevitably die. The condition of wakefulness, too long continued, is necessarily succeeded by a reversal of Polarity, and the patient sleeps. How is all this connected with the moral habits of life? Thus: when man understands his nature, he is naturally led to become moral, because he finds that he is constrained by forces which act inevitably. He is not allowed to sleep, when he is wanted for the exertions which are to fit him for the duties of life. How are these duties to be performed, if he be asleep when he ought to be awake? I am not prepared to enter into the argument of necessity: but this I know, that if a man be asleep when he ought to be awake, he loses much of the enjoyment of life. Now, wakefulness tires, and sleep refreshes. But if sleep be prolonged by an increase or multiplication of an attractive force, that kind of sleep will refresh many times more than ordinary sleep, and consequently will become the source of increased health. Are you prepared to dispute this proposition? You are not ignorant of the disease known as Catalepsy. It is a fixing, for a time, of each member of the body in

the position in which a bystander pleases to place it. You are aware, that by magnetic means, we can make most persons cataleptic.

We are not now to enter into all the details of the degrees of Sleep which may affect various persons consequent to the manipulations of magnetism. We propose however to shew that we are all subject to the laws of magnetism. How are we subject to these laws? From our proclivity to sleep, when we are tired;—from our being obliged to sleep when we are not tired, if a sufficient amount of magnetic force be applied to produce the effect. Now the next question we ask is—Why, if man is bound by the laws of magnetism, is he not obliged to become moral or immoral, according to the attractions or repulsions to which he may be subjected? Alas! poor human nature! Man is bound by spells about which he knows nothing. He is bound spiritually! Do we know anything of Spirits? Do we not know of Spirits? Who proposes to doubt of the existence of Spirits? Not you who have read the evidence I have before adduced to you; and who have been readers of the *Spiritual Telegraph*! Not you who have known that we propose to show you the links which bind man to the spirit world. These links are those of magnetism, and if any doubt be entertained that man is a magnet, we must continue our lucubrations, to shew how far we are borne out by the evidence afforded us by the facts brought to light by Rutter, and his disciple Leger; facts, which not only establish the proposition, that man is a magnet, but that he is the victim of influences, which he cannot control, and which are to be controlled only in one way,—that is, by being made wise by learning,—moral by habit,—and religious by piety, and devotion to the highest objects of man's ambition,—the performance of his duties to God and to his neighbour. You who are prepared to go on with me, will now be led through the evidence I can offer to the point that morality is linked with Magnetism, and that Magnetism, the basis of Spiritualism, is likewise the regulator of the health and of the diseases of the human system. You must not expect me to leave off at the connection which subsists between morals and health; for I am bound to shew that a course of moral life is dependant upon habit,—that habit is dependant upon magnetic forces, and—that these oblige a man to follow in the groove of his destiny. This destiny is however of his own making. A man abandoned to vices which play sad mischief with his constitution,—which rob his brain of that power that ought to be exerted, by his soul, over the muscular system, which produce a tendency to effusion from the venous and absorbent systems,—which so enervate the physical magnetic forces, that ought to send

electric currents normally along his nerves, expanding their obvious influences over the more minute structures,—which, moreover, diminish the size of the cerebral centre, whence his moral and intellectual forces proceed,—such a man is not able at once to become a reformed character. God knows that he has been lost, up to a certain point : but the mission of the philanthropist arrests him in his progress. He is taught that he has been the victim of a sad necessity. He has been driven, by external influences, to become what he is. He reflects on the evils of the motives that impel him downwards. He makes himself master of a code of laws, and he finds that there are two courses of conduct ;—the one leading to good,—the other to evil results. He chooses that which tends to make him indulge in good. Finding himself obliged to make such sacrifices as those which are most disagreeable to his former habits, he embraces the resolution to begin again where he had left off, and now his wonted pleasures pall. He is no longer the victim of necessity. He is obliged to yield to the conviction that an amelioration is possible, and though extremely difficult, he is induced to frame new resolutions, to re-commence the habits of sobriety, temperance, truthfulness, and sincerity of repentance, all which he had before voted quite disagreeably impracticable. What can such a man hope for, when he has really accomplished a mastery over himself? He is still, to a certain extent, the victim of circumstances. He may, improved as he is in moral attributes, while he walks in a street, find that a chimney pot, or a brick, or a heavy coping stone from a parapet, shall fall on his head, and stun him in an instant. He is not accountable for this accident. He has been the victim of an unforeseen event, over which he had not the slightest power. No self-control would have warded off that blow. What, then, are we to infer, that man is not the creature of external circumstances? We should be guilty of much error, were we to suffer ourselves to reason so loosely. We are sure that we are not only bound to act as we do act, from motives over which we have no control, but that those motives are matters of arrangement, subject to certain laws, which impel us always to choose our course, according to the influences produced on our minds. We are not accountable for such influences. But we are accountable for all those motives which impel us to excesses. We are accountable for all that weakens our power of Self control. What is the distinction? Some feel that they cannot give up smoking. I select this habit, as it is becoming awfully prevalent. Will any man say that the habit of smoking is acquired by a simple force of necessity? Who will tell me, that God has decreed the necessity of smoking Tobac-

ed? You are discreditably employed in an odious and filthy occupation. You have not the excuse of the sensual lover of women. You have not the excuse, that you are enjoying such delights as convivial meals afford. You are simply indulging in a nasty mode of stupifying the senses. The smoker is little aware that facts exist, which go to prove that insanity, apoplexy, and the whole train of evils resulting from the diseases entailed upon the brain and nerves, by the habitual use of narcotics, are in store for him. Of course, he flatters himself that his own is an exceptional case. He is never to have the size of his brain lessened. He is always entitled to immunity from all these conditions which more or less influence all his neighbours. There is no such silly individual as he, who embarking on the sea of Life, can never perceive the rocks and shoals, on which his equals are so often stranded. You, who are going along with me, in the course of my anxious labours to serve my fellowbeings, will easily understand, that, surrounded, as you are, by numerous examples of men, shipwrecked on the rocks of their wilful and heedless passions, my exhortations are not idle vapour. I wish you to become improved characters, not only because I desire to impress you with facts relating to Spiritualism and Mesmerism, but to restrain you from those indulgences which are incompatible with health: and I propose to prove to you, in the course of these Essays, that health of mind and health of body have most intimate relations with what mankind despise, when we give to them names that are unpalatable. But, how ever distasteful may be these names for a science, that is closely connected with human welfare, I propose fearlessly to insist that the facts arranged under these names, are requisite paths by which we shall arrive at what all good sound philosophers have considered to be the best condition of human happiness:—the sound mind in a healthy body.

We are now to consider how far aberrations from the normal standard of health may influence the polarities of the human body. We know that the human being is a magnet. We know that he, like all other beings, ceases to be a magnet, when life is extinct. Many considerations prompt us to consider man in his magnetic relations. No other views are half so convincing as those which it has been my lot to develop on the theory of sleep, and allied to this subject, is the explanation of all the phenomena of Health and Disease.

A standard of health cannot be established until we have ascertained what we mean by the word Perfect. We all know that perfection is not attainable in this world. We may hope to progress towards it in the next. We may desire to rest on our ideas of perfection in health, when we have satisfied ourselves that we cannot reach perfection in any other

matter. We may define Perfect Health to be that condition of the system in which every function of the body being normally performed, the individual enjoys a strength and freedom of locomotion which is untended by pain, or uneasiness of any kind. His thoughts are not directed to himself, and he looks out of his own frame, without the consciousness of any suffering. He knows only that he exists, and his existence is a matter of delight to him. Such an individual has strength of frame and strength of mind. Being normally constituted, the organs of his brain are all in harmony with the best sentiments of our nature, and nothing tends so much to the preservation of normal health, as a frame of mind which embraces all the best feelings of humanity. Ye, who are proud of birth and parentage, may reflect on this fact, for it is one that most particularly concerns you. How many of you enjoy perfect health? Very few comparatively. Ye are many of you the victims of Scrophulous Disease. Now what is Scrophula? Most men are agreed that we look for it in all those subjects, in whom the veins and their accessories, the minute vessels, known as absorbents and lymphatics, are unduly enlarged. What are the causes of their enlargement? We have not far to look for these. We know that squalid poverty develops the venous system. We know that errors of diet are attended by a complaint physicians familiarly call Dyspepsia. The unlearned may be told that this means inability of the stomach to digest, as it should do, were the individual in vigorous health. You may be told that we are apt to become less vigorous in health when we try our constitutions by libations of wine and other narcotic drinks. No one is better aware of this fact than he, who in his youth, having run the gauntlet of dissipation, finds himself in advanced age, the victim of Dyspepsia. John Abernethy well expressed himself, when he said, that the disorders of the digestive organs were the parents of an innumerable progeny of local disease. Who is there, that at some period of his life, has not experienced the truth of this saying? Most men are apt to form ideas of the manner in which disease operates in producing its ravages. Some think they can, with impunity, smoke, and drink, and eat ravenously without subjecting themselves to any evil consequences. They would do well to remember that man is a Magnet, and no magnet can be submitted to any reversal of its polarities, without suffering loss of its magnetic power, in other words, without losing strength. Now what is Strength? I may be permitted to say that I do not coin a new word, when I call strength, *Tone*. Why do I select this word? Simply because it has been used for ages, and is in fact, a very good word. It is short, expressive of my

idea, and calculated to convey a clear notion of my meaning. That I may not fail, however, in being clear, it is as well to explain that the Magnet, man, is susceptible of being influenced, in various degrees, by the opponent forces of attraction and repulsion, when they operate upon those minute particles of his structure, which the great physiologists have agreed to call nucleated cells. You may have various degrees of Tone, or strength from the pale, wan, scrophulous, hysterical girl, who is very deficient in tone, to the vigorous powerful sailor, ploughman, or boxer. When a man is very strong, and in robust health, his muscle and nerve are so harmoniously firm, that they may be compared to a very strong rope, compactly stretched to the condition the sailors call *tort*. Their minute particles are approximated, and they, like the rope, are hard in their way. I have repeatedly dissected the brains, soon after death, of persons, who have died of tonic spasm, or locked jaw, and they have always been hard; that is to say, in other words, their magnetic particles of brain matter having been too closely approximated, the fact was incompatible with life. Tetanus, or Locked Jaw, is an excessive tonic spasm. Tone is a word for strength, but dealing in contrasts, for we deal with magnets, and these have two opposite poles, we must have a word for the weak and easily agitated state of nervous and muscular fibre,—that weakness, diametrically opposed to firm strength, where loose fibre is present, where a repulsive agency governs the minute particles of brain, nerves and muscles. We witness agitation accompanying weakness in Typhus fever, and all diseases of debility. A Greek word, expressive of agitation, to be found in all books of Nosology, is very convenient for us. We find the word *Clone* well adapted to express our ideas of weakness.

If you were called upon to apply these terms, Tone and Clone, to the various degrees of health, or of disease you may witness among your acquaintances, you would soon come to the conclusion that you knew very few persons who could be said to be specimens of perfect health, which in its highest condition, is accompanied by Tone; and disease, then, must according to its degrees, be characterized more or less, by Clone. Of course, it must be understood that we are taking general views, and are not willingly laying ourselves open to the cavils of captious idlers. It requires no conjuror to tell us, that rules are liable to exceptions. Health is not perfect in many who are said to be in good health; nor on the other hand, is any one, who is merely suffering, more prone to the condition of Clone, than he who considers himself ill. The one is not in perfect health; the other is not the subject of extreme disease. Yet each serves

as an example of the fact, that every variety of gradation *may* exist, from the state of perfect health to that of extreme disease.

It is not easy to familiarize you, at once, with all the consequences flowing from the ideas in which we have been indulging. You have never regarded Sleep and Wakefulness,—Health and Disease, as dependant upon the two opposite conditions of the brain and nerves. If you had, perhaps all you have heard of the marvellous cures performed by the deep *health-giving* sleep of Mesmerism, would not have been so astonishing. It would have struck you as a natural consequence of the *sanatary* influences of the Magnetic force of Attraction. How silly people are, when they, ignorantly, set themselves up to oppose the laws, by which God governs his universe.

The different degrees of soundness in sleep may suggest to us an enquiry into that state of our existence, which favors dreams or clairvoyance. Are you struck with the analogy I offer you? A vivid dream you believe to be a not uncommon phenomenon, but you had no idea that the awfully alarming word Clairvoyance meant the same thing as a vivid dream. You have been already told that we are to deal in facts, and not in words. You must leave words to frighten those ninnies, who, calling themselves by titles, signifying teachers, boast of their position, and are afraid to think for themselves, lest the patients who gild them with golden fees, should fear to trust them. There is a curious dislike in mankind to original thinkers. Most men are shy of trouble; and thinking out a new idea is productive of some trouble. Who is so apt to become lazy as a rich man? You, who are poor, can afford the pleasures of industry; but the rich like to have themselves spared even the industry of thought. Many a sensible man sleeps over his books, simply because he has eaten more than is good for him. His veins are overloaded, and the particles of his brain are *impelled* to become approximated, and sleep is the result. Why are you made to undertake the task of thinking, on the brain and its particles, while we are pondering on the vicissitudes of life? You have not been attending to the main subject of our discourse, which is the influence of Magnetism on the human body. You have been told that Spiritualism is intimately connected with animal magnetism, and we are gradually leading you on to perceive how intimately allied are all the phenomena of Sleep and Wakefulness with those of vitality and death. You are already aware that we shrink from death, because we dread its consequences. We do not shrink from sleep, because we believe, confidently, that we shall, sooner or later become awake. Many believe in a future state, who think they are not yet ready to embark on

their voyage into the sea of Eternity. You are not to imagine that we are all equally prepared for such a voyage. He is best prepared, who so life has been best spent. But all are equally destined to embark upon the billows of eternity. It is an awful prospect; but it is one not without its solacing considerations. We are supposing that Spiritualism is well understood, by the many, as a grand panacea for the evils of life. We are supposing the world to be better instructed than it is. You have attended to the subject, and you are not so satisfied of all its advantages, as you would like to be. You must go along with me then, and let us see whether we are not able to familiarize ourselves with facts, which when properly strung together, shall not convince us, that our best interests in this world are most intimately bound up with animal magnetism with sleep and wakefulness, and with Spiritualism. If we convince you that you are on the road to happiness here and hereafter, by making you clearly understand the nature of sleep, and its intimate connection with health, we shall have so far acquired the right to conduct you farther on your road toward investigating the natural results of any aberrations from the healthy standard of the human organs, and thus to keep our promise, in teaching you the art of healing.

You are now arrived at a point of our subject which derives its deep interest from its complete novelty. You are aware that we shrink from death, because we know not the consequences of it. You need not be told that ours is a life of trial. We know that well enough, you will say. You must, however, reflect upon the causes, which, in most cases produce our trials; and you will find that the most part, they are connected with the same causes as those which influence health and disease. You need not be told that we are creatures of circumstances. You know well, that we do not rule ourselves. We are driven about very much like shuttlecocks. Who, that has thought much about his life, and the variety of motives that have influenced him, will doubt that he has not much control over his actions? There was a time when men were more fond of metaphysics than they are now, and when men gave themselves up to studies which were useful, only in so far as they militated against their obtaining a very clear view of their own meaning. No man means to say one thing and believe another, and then the thing believed in may be diametrically opposed to his common sense. You would not wish to have one believe that you were without a nose, while you were all the while convinced that you had a very good one. You would not desire any one to tell you what you ought to believe, on a subject connected with your eternal welfare, unless he would adduce to you good evidence that he un-

derstood his subject pretty thoroughly. You may be sure that we are not apt to trip, while we are walking, unless we are careless of our footing. Now I mean to tell you that you are wise. Do not stumble, unless you cannot help it. You may be assured after this, that I will not lead you into paths in which you may fear that you will not be safe. Most men when they tread in the dark, think that they may be apt to go astray; but when a good light is thrown upon their path, their doubts vanish, and they feel confident that they are not treading on dangerous ground. I am leading you, very gradually, along what has been to most men a very dark passage, but it has now been lighted throughout, and you are invited to walk with me along the whole length of it. This, in fact, is the case with the ground on which Mesmerism is based. We must endeavour to shew that it is not only not unsafe ground, but that it is, really, the solid foundation on which all our knowledge of the human mind must be built; and the ground on which we can walk, not only with perfect safety, but with freedom and ease.

The first point from which we have to start, is the fact that man is a Magnet! We must always remember this: for it is the cause of the ease with which he is induced to yield himself to the circumstances that surround him. We may reason as much as we please on [the doctrine of free will, but at the end of all our disquietudes on the metaphysical distinctions between the inevitable necessity of obeying surrounding forces, which, by their powerful influences on motives, oblige us to become subject to superior agencies, we shall find that there is only one mode of escaping from the toils and chains of necessity; and that is, by obeying the will of God, communicated to us by the only natural system of morals extant. We are not here to enter into religious polemics. We confine ourselves to facts. Our facts deal with the phenomena of mind and matter. We are led, by the relations of our subject, into fields of physical and of metaphysical lore, but no one will dispute the proposition that we are creatures of habit; and if this be allowed, we cannot escape from the inference, that men and women, habituated from infancy, to wander from the strict paths of rectitude and propriety, are not easily persuaded to return to the innocence of their primitive childhood. It is not to be understood that we are unable to recur to better motives. We are not only not irretrievably lost, but we are quite susceptible of impressions which can forcibly impel us to change all the previous habits, thoughts, and convictions of our lives. Suppose a man, habituated by his association with characters of a low stamp, to regard nothing sacred. He is given up to pursuits, which enervate his body,

as well as his mind. He is abandoned to vices which have destroyed the due magnetic electric currents of his frame. He has become the victim of disease, which has supervened upon that full state of veins, that is the inevitable condition of the system of every man who drinks, or smokes, or eats more than he can easily digest. Such a being is, nevertheless, not lost. Amidst his miseries, he can reflect, and his reflections may teach him that he can repent. What is Repentance? Most of you have the idea that it means being absolutely wretched. Never was there a greater mistake. God sent Christ upon earth to make men happy, and he who reads the New Testament to become miserable is a most unthinking person. You must not be startled at this proposition. You must try to reflect upon it, and when you have read this essay, try if you cannot read your New Testament again. You may be sure that nothing in that book warrants you to make yourself unhappy. With this idea to ponder upon, I take my leave.

J. A.

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

CONSISTING OF THE

THIRD ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION AND TO THE WELFARE OF MANKIND,"

THE proposition, that Christ, by urging the importance of the doctrine taught by the one who was sent to prepare the way for him, did not exact a life of misery, is too important not to find a place in a system of Philosophy, which embraces the art of healing the mind as well as the body. The whole scope of the Christian Religion is to increase the happiness of mankind. Well may many enquirers have been engaged in the puzzling investigation of the origin of evil, when among numerous other facts, there has existed the one pigheaded opposition to all the great truths unfolded to the world in the history of Christ, and the glorious moral doctrines which are developed in the New Testament.

Really and truly, Christianity appreciated in its highest and most philosophic sense, in the science of Spiritualism, and if the proper meaning of this assertion be well understood, it will not be difficult to trace the great facts which tend to prove that God, in his own time, vouchsafes to man, a series of revelations, which mutually shed their lights on each other, and which in the fulness of time will concentrate to shew forth his glory.

No truth is more universally acknowledged than that man should strive for good and eschew evil. The whole secret of happiness, and

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consequently of ease and comfort, is bound up in this simple proposition. Why do we not avoid all those habits which are injurious to us, in one way or another, and be ever watchful to reflect on the best means of improving our health, strength, and morals? The quick reply of the intelligent man, is, that as society is now constituted, man is not educated to be so wise as you would have him become. This is no doubt the correct answer; for all our habits are formed for us, by the circumstances in which we have been educated. Men talk of being Christians, but they do not reflect on the applications of the important injunction of St. John, the Baptist, "Repent ye, for the kingdom of Heaven is at hand." How, in the name of goodness, this wise advice can have been twisted into "Be very miserable and unhappy; for, if you are wretched, the glorious consequences of your folly are the proximity of a state of blessed joy!" it would be difficult to conceive, if we did not know the tendency of weak and erring mortals to throw themselves into the toils of jugglers, fortune tellers, and charlatans. Repent ye—really means that you are simply to abandon those follies that injure you, and militate against your happiness. The Pharisees and Sadducees were too unwise to repent. Their habits made them a generation of vipers. They had so long cultivated those organs of their brains which led them to believe, that happiness was to be found in Self-esteem and Vanity, that they naturally gave way to the debasing desire of gain, even to the extent of an acquisitive disposition to covet unjustly the property of poor widows. Their Slyness was remarkable, and in the quaint language of Mr. Donovan, the Phrenologist, they were always "*number sevening it.*" The sick man who wont repent, must continue to suffer. He, who will not abandon habits which are injurious to him, must lay up mischief in his constitution. Repentance is but the abandonment of folly. How are we ever to realize happiness, if we prefer folly to wisdom? Repentance, then, applies as much to our desires to do evil to our physical structure, as to our desires to do evil to the moral constitution of our souls. The endeavour is now made to lead men to reflect upon the very close connection which exists, in virtue of our magnetic relations, between the follies which disturb the health of the soul and those which disturb the integrity of the body.

Who is there that has not either seen or heard of the poor human being, long a victim to the Gout? He is proverbially an irritable person. Many a noble hearted, generous, affectionate individual, has that description of constitution of the nervous system, that renders him peculiarly liable to some gouty malady. His habits of life have favored an unbal-

ancing of his circulation ; he has acquired a tendency to the undue or unhealthy state of fulness of veins. His veins become overloaded, when he eats more than is good for him. They become overloaded, when he drinks wine, or beer, or ardent spirits, even with water. He is not sorry to be made slightly stupid. Perhaps he rather likes it, and the vice of smoking helps him to accomplish this sad state of the head. One is at a loss to account for the taste that men have to render the noblest organs, with which God has blessed them, subservient to their low animal appetites. If they reflected on the consequences of their folly, one should hope they would desire to repent—that is to say—to turn over a complete new leaf in life. Let us trace the consequences of the habits which call upon the man of good common sense, for repentance. They inevitably lead to a clonic state of system. Tone is always damaged to a considerable extent. The individual whose veins and absorbents become unduly loaded, loses the vigour which accrues from a healthy condition of arteries. More or less, in degree, according to circumstances, his muscles become flabby. Originally vigorous, and characterised by tone, he is no longer the man he was. He loves the good things of this life, and flatters himself that they do him no injury. Most willingly he blinds himself, and says pooh, pooh to all the warnings of experience and wisdom. He is becoming constantly more liable to catch cold, and if he be told of the fact, he becomes irritable. Now this tendency to irritation is, as most people know, a very common attendant upon Gout. What! do you mean to say that a tendency to catch cold in the head, that commonest of all complaints, has anything to do with Gout? Yes, and not only to do with it, but in some books written by men, not apt to take large views, the common cold in the head is put down as a not uncommon premonitory sign of Gout. I do not mince the matter. I tell you that Catarrh is Gout, and you should know the reasons for this bold assertion. The ancient physicians of Greece were very observant men. They thought of all defluxions they found so often connected with exposure to cold, or to changes of temperature, as Rheums, or rheumatic complaints: and when we reflect that in all these maladies, the system has been affected by Clone, and the veins have been overloaded, we perceive easily, why there exists a tendency to defluxions, and even to effusions in the cellular parts of the body; and to effusions about joints, and even into the cavities of the joints themselves, occasionally; sometimes, without much warning, into the bag which covers the heart, or into the beautiful satin-like covering of the lungs, or even into that of the intestines. This tendency to effusion belongs more to

some constitutions than to others. It is always a serious affair, for it may take place into the smooth cavities of the brain. It is not necessary here to shew all the close analogies that exist between the tendencies to effusion in gouty subjects, and in those known as scrophulous. The justly eminent Dr. Prout saw clearly the analogies, and it may here be stated as a general fact, that the progeny of the gouty are very apt to be scrophulous. These diseases, both arise from a clonic condition, in which veins and absorbents preponderate, and arteries deteriorate. The Electro Magnetic currents become abnormal, and in the minute and compact structures, pain results as the consequence of the *extreme* reversal of polarity. The question may be asked, whether Gout and Scrophula, if they be so analogous, have not always the same class of subjects. It is well known that Gout is a disease of a certain time of life, and the victims of Scrophula are generally youthful. The object here is not to enter minutely into the distinctions of diseases, but to shew that Clonic attends upon fulness of venous and absorbent tissues, and that this fulness is followed by diseases favoring effusions; and by pain in the compact textures of the body. Now, moreover, it may be added that the pain which attends the common cold in the head, is seated in the compact textures of the nostrils,—brows,—forehead,—and often over the whole head, forming really a Rheumatism of the head. Then what is Bronchitis? It is a Gout. It is attended, often, by agonising pain in compact textures. It is a rheumatic defluxion, and is a disease attendant on venous fulness. Many a sore throat is of the same class of malady, dependant on indigestion, followed by unduly filled veins. A compact texture of the eye is sometimes the seat of gouty and of rheumatic pain. It is called the Sclerotic coat of the eye. I have witnessed very painful Rheumatism of this compact part in a grown up subject who was affected by it, after having, in the night, risen from a warm bed, and having, without shoes and stockings, walked on cold stones in the kitchen, to procure some hot water. I have seen it, in a scrophulous child, whose eye had been exposed to cold North East wind. No doubt I should be told that in both cases, cold was quiet sufficient to account for the phenomena. So it would be, if every person submitted to the same causes, had the same rheumatic ophthalmia. But individuals do not become so affected unless they are previously prone to the complaint, from that clonic condition that attends on venous fulness. Diseases should be at first studied in groups, according to the analogies existing between not simply a few symptoms, but the great causes which determine their specific nature. It is a general character of all gouty and rheumatic complaints,

that, when inflammation supervenes, the part affected by the inflammation is other than that, in which the pain was originally developed. The pain exists first, without inflammation and in the majority of cases, the part which becomes the victim of the redness, swelling, and other signs of inflammation, may be near the compact texture, but is most often, not that texture. You are becoming inquisitive as to the causes of so long and minute an account of this subject. Have you not been told that you are to be nurtured in the art of healing? Have you not found that much stress has been laid upon extreme reversals of polarity? Pain is the extreme reversal of polarity; and if you discover that pain can be removed from a gouty or a rheumatic patient, simply by the powerful exertion of strong will on your part, you may have reason to believe that you have become a healing medium. A case may be offered to your notice, in which a complete cure may be effected by the attractive power of the will: but in the next case you may be engaged a long time in effecting a cure, even by the patient and long continued application of slow downward passes. How is this? Besides the differences that prevail between different persons in their constitutions, you find patients who will not repent. They are wedded to their evil habits. One man gives up ten bad habits. He has two remaining. He is obstinately bent on retaining them, and he gives himself upon the subject. Your desire is great to cure him, and his desire is great to get well: but he satisfies himself that he cannot be said to be acting unjustly, after he has sacrificed some but not all, his evil habits. Turn to morals, and ask your patient if he would be satisfied with the purity of heart of a sinner, who had repented of some of his sins, and not of every one! Health of body and health of mind have the same laws in this respect. In each case, repentance is not a source of misery, but of improvement and comfort. The obstinate patient who adheres to his evil habits, and the sinner who is too hardened to repent, are in the same category. Their want of wisdom is their folly and they are both doomed to suffering. .

The will of man, if it be sufficiently powerful to attract and to repel his neighbour, and if it be powerful enough, by its attractive agency, to set a patient into a deep and rigid condition of sleep, is surely strong enough to produce the accomplishment of repentance in himself. A man has but to determine that he will be wise,—that he will control himself,—and the effect follows:—unless indeed he be one of those weak mortals on the verge of delirium tremens, whose brain is so weak that he has lost all moral power of concentrating his will, in order to redeem his body from pain and suffering, or his soul from the debasing

influences of an immoral life of foolish and low self-indulgence. Such an individual becomes an object of real pity and compassion, but we must hope there are few such among those whom I am now addressing, for I have throughout assumed the fact, that you are impressionable on the side of your vigorous understanding, and not difficult to be reached through those tender affections which must influence every good man to believe that he is the creature of an all beneficent creator, who has placed him here, to become a thinking and a reflective person, to pass through this world of probation in happiness, if he be wise, and to pass into a still happier future life, as the reward of his wisdom.

I learn, that although no one has been willing to take up the gauntlet, thrown down in my first Essay, an old friend of mine has been holding up some of my facts and reasonings to ridicule. A change has come over the spirit of one who repudiates the idea of spirits. It is to be hoped that another change will be effected on his convictions, of which he need not be ashamed, for a great master of the science of Physics has written, that change is the grand conservative principle of Nature. Sir Humphry Davy was talked of not long ago, in my presence, as an absurd ass, for a definition of space which has been attributed to him. I can assure my worthy old friend, I consider myself in good company, and would not be ashamed of being such an *ass*, if I had been the author of the idea, that "Space is a sphere, the centre of which is everywhere, and the periphery of which, is nowhere!" In this illimitable sphere, we are destined to have our being, regulated however by certain forces, which may be called magneto mental, and which oblige us to accept, with charity and politeness, the contempt of those who have no facts and arguments wherewithal to assail us, while they proudly despise God's great gift of reason. My friend may be like another, who attacked me a few days ago, saying *I had not convinced him* that the mind of man was not the property or function of the particles of a living brain,—that forces did not emanate from matter, and that motion had not been from eternity, an attribute of matter. Holding with Sir Humphry Davy that space is unbounded, I am to reason with a man, who has, what the French call, "*Une tête, bornée*," or a limited head, for it prefers ridicule and vituperation to reason. The assumption, that any warrant can possibly exist for the eternity of motion, is almost as impertinent as calling unhandsome names. Dr. Prout, in his *Bridge-water Treatise*, shews that matter could not *always* have existed in its present condition, the clear inference is, that it is impossible motion could have *eternally* existed. *Eternal existence implies exemption from*

the possibility of change. But we know that change is the great law of Nature. How could such a law have existed without the presence of force, for the reasonings of the acutest philosophers have established that matter in itself, and by itself, is quite inert. Change must arise from some impulse. Whence came the impelling force? Was it a chance accident? or was it the operation of a *being*? Without the existence of a *being*, there must have been the existence of nothing. Can nothing act? for an act implies will. To such absurd conclusions are those driven who prate about the eternity of motion and of matter! Phrenology accounts for the conceit of the men who uphold such ideas, for Self Esteem and Love of approbation are the sources of that conceit which leads men to overlook the infinite wisdom which has suggested and prompted the laws regulating matter. "No," replies the conceited advocate of the doctrine, a thousand times demolished, "I have a right to say that what you call wisdom, matter, forces, changes, and the Laws which regulate them, are inseparable, and have eternally existed." How! were all these absolutely coeval? There must be some immense confusion in the mind of the man who could assert this. Wisdom may have been eternal, but the laws resulting from wisdom must have had a later date. Effects are not coeval with causes. Consequents succeed antecedents. Changes must have followed upon the application of forces to matter. Regarding the universe, with the consideration that a man's reasoning power would devote to such a subject, infinite wisdom must be allowed to have been the antecedent to creation, and the correctly reasoning man must bow to the truth of the first five verses of the first chapter of the Gospel of St. John.

The Laws emanating from that eternal Word, Logic, or Wisdom, regulate the gradations of matter, according to the mathematical tendencies of the forces which determine shapes. If it were not so, matter would be shapeless, or amorphous. Here is the beginning of steps or ranks. Who will deny the necessity of ranks? Not he, who is anxious to watch the goodness of that being, who lifts each atom of matter, in its turn, to a higher grade in the scale of existence. Not he, who has sense enough to perceive the gradations from mineral to vegetable,—from vegetable to animal existence! Amorphous mineral, to become crystalline, must have magnetic forces to lick it into shape; and then think of the great law of Nature, change. Change comes over mineral matter. Superadded to the forces which are creative of crystalline arrangements, arrive forces of a higher rank. These are productive of the vegetable forms of matter! All is law,—all is regulation. Mathe-

mathematical formulæ are requisite for the emission of even delicate and exquisite odours from these evolutions of organic matter. Superadditions of higher forces regulate the productions of the animal kingdom. All these obey the magnetic law of Attraction and Repulsion; and it may be said that each higher grade has a higher magnetic force superadded to it. Is it so extraordinary that brain should have mind,—that mind, when accustomed to its functions, should become more and more perfect,—that as it proceeds in its stages of perfection, it should become more and more refined, and at last resolve itself into a condition which we call Soul?

The mind of man is a superadded force, subject to magnetic laws, which become part and parcel of the improved organism of the brain. The brain of the highly educated thinking man is a very different affair from the brain of the lout, and the philosopher, who would argue that the forces of the lout's brain are as refined as those of the thinker, must have himself thought not very deeply, on the forces which determine the refinement of men's minds. What is the meaning of cultivation? Do plants, in the wild state, give out the same flavour, or the same nutrient principles that they are found to yield, when the mind of man has superadded to them the forces which render them more succulent, and better adapted to the nourishment of our race? Do animals, in their wild state, yield as much fat, as in the state of domestication? Are not the forces, by which they were characterised, completely altered and rendered subservient to the uses of man? Then, again, is not man obedient to the same laws? Is not his magnetism that which belongs to a higher grade? Is it not sent to him to build up his particles, according to specific laws? Does he receive it from the air he breathes? or does it come to him from the particles of his brain? When he is asleep, do not those particles obey an attractive force, coming from the centre of his magnetic system,—sustained in its magnetic energy by the magnetised oxygen, received from the air, which he breathes,—communicated to him through the earth on which he treads, and with which he is in relation; and if this relation were severed, would not his magnetism and his life depart from him?

Your atheist may argue as much as he pleases that the matter of the brain is the source of intelligence. He is decidedly wrong. He is pig-headed. There is no persuading or convincing him that the facts, here adduced, are at all demonstrative of the superaddition of magnetism to the particled organism of man, as the superaddition of the magnetic force is to the particles of a steel magnet constructed by Mr. Henley; or of an electro-magnet made, before an audience, in a lecture room.

Life is dependant upon a condition of the particles of vegetable and animal fabric, a condition necessary to sustain that which we call the vital principle. Drive a thunderbolt through those particles, life at once quits them. The condition has been changed. No magnetic force attached to steel can continue superadded to that steel, if a sufficiently powerful electric current be had recourse to in order to dislodge it. Then, wherefore the obstinate adherence to the argument, that intelligence must necessarily be associated with matter. Why cannot the force of Intelligence quit the magnet man, and travel into space, as the magnetic force quits Mr. Henley's magnet, and goes where neither he, nor you, nor I know where. Now, my *cerebration* friends, do I not fearlessly meet you on your own ground? The advocates of Mesmerism should be ashamed of paltry reasoning. The facts are all against the conclusion that Life is a property of matter;—that the Mesmeric force is not a magnetoid agency;—that magnetic forces are not analogous to crystallic forces;—to the higher organic and vital forces;—to the more refined moral and intellectual forces, and consequently, to their ultimate in this world,—the Soul of man,—which God submits again to magnetic laws, when he vouchsafes to it, the freedom of returning to redeem the souls of its brethren, still enveloped in the magnetic coils, that bind it to its relations with the duties to be performed on our earth. Well may we pray—Thy kingdom come! Thy will be done in earth as it is done in heaven! when we are willing to yield ourselves to the happiness of this only free-will the magnet man can enjoy, by becoming members of that common wealth,—subjects of that kingdom, in which all the magneto-electric currents are tending to amelioration, and no reversals of polarity are tending to deterioration.

You must now follow me into questions relating to the influence of sleep on our sensations, for however distant this may appear to you to be from moral and spiritual questions, I must tell you that it is quite as essential to our trains of argument, as any other subject that may occupy your attention. We may rely upon the fact, that our sensations are obliterated when we sleep as deeply as we are obliged to do under the influence of Chloroform. No one doubts this. We are not now to question, how far we are warranted in the risks we run, when we administer an agent like Chloroform. We are aware that we run the risk of depriving a fellow being of life. That is to some quite a trifle. You are not to conclude that medical men reflect much on the chances which are in favor of an escape. For the most part, they are, like sheep, addicted to a gregarious spirit, and will not easily admit doctrines subversive of those

which the flock have blindly adopted. Chloroform has been a bone of contention between the reasoning and the unreasoning members of the medical profession. All I have to say, at present, on the subject, is, that like all other narcotics, it has a tendency to fill the veins of the body; and consequently to disturb the normal polarities of the whole system. You are aware I hold the doctrine which is repugnant to the masses of the medical profession, that no one has the right to make his patient insensible by any means which may disturb the normal polarities of the magnet. I hold the doctrine that all undue means of disturbing normal poles, are not warranted by our professional rules, which consist in amelioration, and not in deterioration. You are not to conclude that sleep is necessarily deteriorating. You must know my view of healthy sleep as contrasted with unhealthy slumbers. I am prepared to shew that when an individual sleeps from healthy tone, the approximation taking place between the particles of brain and nerves, results from an internal or central attractive force; but when sleep follows from Opium, Chloroform, Ether, Brandy, Porter, or any other form of narcotic substance, the force productive of sleep is not a central attraction, but a peripheral impulsion. It is a sleep owing to a fulness of the veins of the brain, and not one owing to an attraction between its particles. You may be assured that though I am not over desirous of abandoning any of my arguments, you would find me very tedious, if I went into the proofs of the fact I am stating. You may take it upon trust, that I have gone over the whole subject with no common care, and I am prepared to assert against all comers, that sleep, healthy and natural, is the result of attractive forces operating centrally, and that sleep, obtained by narcotics, though modified in some cases, is as a general fact, owing to forces impelling the particles of brain and nerves to approximate. You may suppose that the distinction is not important. You would labour under a great mistake. You should remember that we are, each and all, magnets. Venous fulness must, to ascertain extent, be accompanied by Clone, and consequently, must tend to deterioration, for all currents, that are deviations from the normal course, are destructive. All currents, that obey the normal law of magnetism, are conservative and beneficial. Many considerations impel us to regard healthy sleep as a matter of the deepest importance. All health, or tone, is allied to the deep sleep of Magnetism, and all disease, or tendency to clone, is allied to uneasy wakefulness. How many arguments might be adduced to prove this simple but bold proposition! You are not prepared to let me off without stating some of them. You must know then, that when we are at Sea, we breathe a much purer and a much more invigorating air, than we do, on most occasions, on shore.

There are exceptions, as those know, who dwell where the mountains emit influences analogous to those emitted from the surface of the Sea, as at Hesse Homburg, in Germany. Other exceptions are found in Scotland, and in other Highland countries, where individuals can swallow poison in the form of alcohol, and be apparently little the worse for the liberties they take with themselves, unless we reckon the evil tendencies of the poison upon those organs concerned in the development of their moral and intellectual faculties. The proposition is not weakened by the exception. We only say that Health depends on tone, and though poisons deteriorate, yet if pure air repairs the injury to the extent of partially restoring tone to the physique of the animal being, the influence upon the spiritual being is nevertheless too serious for reparation. Poisons necessarily injure and deteriorate. Here we arrive at one of the arguments unknown to the advocates of temperance, whose philanthropy is not apt to be asleep, when cogent reasons are wanting to prop their fabric of benevolence. They will find their advantage in reading my Essays, for I propose to make myself, in all senses of the word, an advocate for a severe temperance. They do not know how far they are going in the same path that I am treading. They must in time become advocates for the Spiritual and Magnetic regeneration of mankind. They will find it to their advantage to become advocates of our cause, for they will discover that we go to the very foundation of their subject. We shall ally our forces, and we shall carry our warfare into the strong holds of the enemies of mankind.

You must be prepared to admit the reality of magnetic forces operating in healthy sleep, when you are told that the sailor breathes the refreshing sea breezes which produce magnetic influences, from their containing the elements of living forces. You do not know that Oxygen unmagnetised is not capable of making us drowsy. But magnetised oxygen is soporific. Some people are so susceptible to its influence, that I have repeatedly seen sleep supervene upon a single whiff of strong ozone. At Sea, it is not so strong; but no one can doubt that the influence of Sea air, when ozone is abundant in it, operates in rendering passengers on board ships very sleepy. Sailors are so accustomed to sleep soundly, that they may be said to pack eight hours sleep into four. They arise invigorated and refreshed to a wonderful extent. They are not ashamed to confess that sleep has done them good. They are not like some who have derived benefit from the same kind of sleep, who seem ashamed to acknowledge the benefits of Mesmerism. This is one of the singular features of an age of improvement, that men should ascribe to the devil one of God's great blessings.

It was my lot to be called in to visit a beautiful girl, who had been reduced to a state of insanity by her father's imprudent communication to her of some good news, which was quite unexpected. Overjoyed she fell with her head on his shoulder, grateful to him for his consent to her marriage, and the liberal arrangements he had made in her favor. On lifting the head from the affectionate position to which she had abandoned herself,—she was discovered to be a maniac. Eminent medical advice was procured, and recourse was had by several celebrated Physicians and Surgeons for the period of ten months; to Calomel, Opium, and other means usual in such cases. When I first saw the young lady, she was violent in gesture and language. I mesmerised her to sleep daily, for eight days. She had recovered her senses, on my fifth visit; but I restored her cured, on the eighth to her friends. She married, and is now a good wife, and the happy mother of a family. When the intelligence was communicated to her father, that I had effected a cure by mesmeric passes, and by the induction of sleep, he sent me a message, that he would much rather have followed her to her grave, than that she should have been cured by satanic agency!

You are entreated to reflect, not on the ignorance of the poor father, but on the wonderful efficacy of this agency in the cure of disease. God, who willingly showers on mankind so many blessings, is ever working for our good, and in his own time, vouchsafes to us the means of improving ourselves in knowledge, and virtue. Perhaps there have been, since the world began, fewer revelations of his bountiful goodness to man, more holy and more important, than this of mesmerism. When we consider that Dr. Elliotson effected a marvellous cure of Cancer, and that others have worked wonders by this powerful agency, we shall be at no loss to account for the efforts made by interested individuals to reflect disgrace on themselves, by their impotent envy, while they were engaged in an ineffectual opposition to God's will. Men may not flatter themselves, while they exultingly proclaim the infatuation of the votaries of our holy science, and gloat over their ruined fortunes, that they are succeeding in their efforts. They little know the men they have to deal with:—men devoted heart and soul to God's holy truth! What are the forces we are considering? Remember that we cannot always become the victims of the deteriorating forces around us, without feeling that we are degraded as moral and intellectual beings. No man can willingly give up his soul to the powers of evil. He is tempted by forces he thinks he cannot control. In this he is mistaken. He does not measure with accuracy, the power with which he is gifted. Weak, indeed, must be the man who cannot control his appetite, when he is fully convinced that his health will inevitably suffer from his indulgence. It may matter very little what is the object in which he indulges. If a man be told that his life is in jeopardy from the habit of smoking, and still adheres to his silly practice, he must be destitute, to a great extent, of the moral sense, which teaches him to regard all preservation as a duty he owes to his God. You, who are engaged in toil, are often regardless of your health. You may toil in vain, if you con-

tinue to deprive yourselves of your means of subsistence, for most assuredly, sooner or later, you will be overtaken by ill health. You cannot persist in the practice of filling your veins, with impunity. A very common occurrence with persons who give way to indulgences that end in an accumulation of mischief in the constitution, is that of being obliged to forego the pleasures of intellectual gratification. All who have been accustomed to smoking, or to beer drinking, are content to be the victims of clone. They do not reflect on the consequences of their folly. They gradually lose the consciousness of their position, as members of the community of intelligent persons. They become, if not besotted, so indifferent to the higher pleasures of Christian life, that they cannot relish gratifications which belong to any higher grade of beings than those who are given up to the pleasures derived from the gratification of their appetites. It is needless to repeat that the tendencies of the forces determining the magneto-electric currents of the body into abnormal trains, must inevitably degrade the individual from his high standard of morality, as well as of intellect. You, who are destined to be the regenerators of mankind, have to consider how far you can control yourselves. You must abandon all your filthy pipes and cigars. You must learn, as I have learned, to forego the pleasures of the table. You must not repeat your wish to imbibe your beer, your porter, your ale, and your half and half. You are to be the Children of Wisdom. Humble, meek, just, generous, and confiding. You are not about to repose your trust in swindlers, and humbugs. You are to exercise your intellects. You have commenced a course of life, which will allow the human magnet to be all-powerful. We have been engaged in shewing that man is the creature of surrounding circumstances. Let us regard him as the victim of intellectual and moral forces. He rules himself, and not only himself, but the circumstances which surround him. Many are the views of philosophers, which regard man to be the creature of a creator, full of wrath, and given to malice. I am not bound to defend all the systems, which are said to derive their origin from the book we read as our rule of life. All we know, is, that our faculties are more and more limited, as we persist in those indulgences which deteriorate our magneto electric currents, which consequently injure the structure of our brains, and which inevitably lead to disease. We are bound to enquire into the consequences of all our acts. We are no longer children, unwary, heedless, volatile. You are bidden to lay aside the frivolities of childhood, when you have assumed man's estate. Why so? Because you have to guard against the consequences of a frivolous life. You must remember how far you are on your journey. You do not continue a long and a distant career on the high road, at the same place at which you started. The blood of youth flows with a rapid current. The arteries are urged by magneto-electric forces, which are coursing in the direction of those very curiously constructed blood vessels. You are not aware that they are not urged by the same forces as these which regulate the veins. In youth, the arteries leap with an elasticity, that becomes less and less, as age advances. Where are the forces that urge the

venous currents? They are resident in the veins themselves. Do they depend upon muscular energy? No: for the veins have no muscles. They depend upon magneto-electric currents, which stimulate the sides of the veins to an amount of contraction quite sufficient to assist in propelling a due quantity of blood towards the heart, and the heart, when in health, assists in the operation we are describing, and allows itself to expand, in order to receive its quantum. You know how curiously and wondrously we are made, and in no respect, more wonderfully, than in the structure of the heart. You are aware that if the veins be overloaded, you can no longer breathe with the same facility as when there is a due balance in the quantity of the blood, contained in the arteries and veins. You must not imagine that this is the only inconvenience. Arteries are elastic tubes, which ought to contain healthy *pure florid* blood. Veins are subject to the quantity *brought* to them of the results of digestion. You are aware that when a man eats more than is good for him, he is liable to an indigestion. Now what do we mean by indigestion? We mean, that an accumulation takes place of food not properly changed into such material, as is fit to be converted into healthy blood. We are bound to see that we do not transgress the limits of prudent eating. We are unwilling to be starved, but there is a great difference between two extremes. We insist only upon moderation,—the happy medium between two extremes. When man is duly moderate, he transgresses neither in eating, nor in drinking. When he eats more than is good for him, he makes himself liable to be acted upon by *agencies* that could not otherwise affect him. It may seem trite to quote Shakespere. You know that he is such an authority that now the whole world acknowledges the marvellous superiority of his genius. He was the favorite child of the Spiritual world. He knew more than his neighbours, because he was inspired. His knowledge came from Heaven. Long before I knew anything of the modern views of Spiritualism, I was addicted to a belief, that Shakespere was an inspired book. I knew not why, but I held that the truths to be found in those eight volumes that I have for so many years venerated, were of a nature quite equal to the holy revelations we find in our bibles. I have no wish to disparage holy writ,—but I still hold that we are warranted in believing Shakespere to have been divinely inspired. You, who have not cultivated a familiarity with the works of our divine English Dramatist may well stare at my vast veneration for a writer of plays. I am confident that the time will come when the revelations to be found in Hamlet alone will be regarded as truths quite as holy as any in the Old Testament. You may be quite sure that Spiritualism will not rest where it is, but will assert its claims to instruct mankind on many subjects not yet “dreamed of in our philosophy.”

You are now to return to the subject of the circulation. We are made aware of disturbances in the heart's action by many acts of indiscretion. Some are addicted to the pleasures of the table, and with such, it is no unusual occurrence to find palpitation of the heart, consequent upon an overmeal. You must not expect me to account for every variety in the causes of the heart's palpitation. A meal, when the stomach is over-

loaded, is one source of uneasiness, because it may occupy a space which should be devoted to the free action of the Heart; but there are other causes, far more serious. A meal is only a passing event; but suppose that meal to be malassimilated; that is to say, not properly converted into Chyle. What happens? Many things may happen, the commonest event being, that no nourishment is afforded to the blood,—but instead of it, we have a condition of venous blood, which, when transmitted to the heart, that heart does not relish. How is this known? By uneasy sensations. You have anorexia, or a desire to vomit. You have palpitations, and many other signs of uneasiness, for when the heart is disturbed in its functions, no part of the body can be in health. Why not? Because you are aware of a mischief which affects a vital organ. You are now led on to enquire whether mal-assimilation affects other organs? Undoubtedly it does. It affects the liver. How? The liver is supplied with blood which comes from the substance of the intestines, and they are not likely to be in health when they contain unhealthy, malassimilated material. They reject the contents of the stomach, when they arrive to become sources of irritation; or they suffer pain, or they become insensible to the healthy stimulus, to which they have been accustomed. You are not to understand that we are now engaged in a dissertation upon subjects connected with disorder of the digestive function. We are merely glancing at it for the purpose of shewing, that the heart and circulation are very considerably influenced by errors in the function of digestion. Happily, the heart is too well defended to be often involved in mischief. Women are peculiarly liable to disordered conditions of heart, arising from nervous sensations, but these seldom produce serious disease. Our question is, What is our warrant for believing that the arteries respond to the influence of magneto-electric currents, and the veins are subject to laws that belong to their peculiar structure? We may say that nerves accompany arteries in their course, and veins are deprived of such company. Arteries receive immediate assistance from nerves, while veins are left to what they can derive from their proximity to other organs, which most probably communicate an influence by induction; but one of the most remarkable facts in the history of the relations of veins and arteries is this; that when veins are very full,—arteries are comparatively empty; I need not impress upon you the necessary consequence of this state of things. You are quite aware of the disease of the heart, in which persons find themselves labouring for breath, and unable to get a satisfactory inspiration. They pant and struggle, because one side of the heart is overloaded, while the other side is almost empty. Can such a state of things last? Not long: and the explanation is, that the heart has become unable to receive the blood accumulated in the lungs.

You can understand now, how a man, habitually given to overload his stomach, may die of apoplexy of the lungs. Long before he dies, his heart has been making itself accustomed to be overloaded. One side of it, the right, receives the blood from the lungs and sends it on to the left side. That side cannot forward it over the body by the arteries, as it ought to do, because the arteries refuse to receive blood not sufficiently

pure, and how the right side, striving with great efforts to unload itself into a cavity, now no longer in harmony with it, seeks to disburthen itself, you may imagine. The result is, a permanent enlargement of the heart. My friend, Dr Leger, a man of undoubted genius, had, for many years, been a *bon vivant*. He was a victim to this disease, which in most cases, ends, as his did, in a general dropsy. You are aware, that I am leading you on, by degrees, to discuss the nature of disease in general. You must not expect me to indoctrinate you into the principles of Medicine, as they are taught in the schools of Physic. I am to lead you to correct views. Many of those you would learn, from writers and lecturers, are very wide of the mark. I am leading you to know what I happen to know, from having been taught by a man, who chose to think for himself, and if he did not leave behind him all the details his admiring pupils could have desired, I must endeavour to labour in the pious wish to do justice to his memory, by exposing, in the clearest manner the nature of my mind will admit of, the doctrines he held and taught with so much success. You, who may wonder at the ease with which you receive the truths I am putting forth to you, may thank your stars for the mysterious agencies of the spiritual forces, by which I am enabled to improve your minds. I told you, that if you would consent to abide by my rules, I would make you all become healing mediums. I told you, that if you sought, in earnest, to be instructed, you must seek in earnest, to acquire the power of healing. Be assured that I am not tired of writing. On the contrary, I become as interested as you are, for though I do not know all the information I may receive for your benefit, this, I know, that you have an advocate in me, who must ever yearn to advance your cause. Yours is the cause of improvement, of progress, of benevolence, of industry, of Religion, and of Piety,—all which terms are now embraced in one, that of *Spiritualism*. Have I succeeded in shewing you thus far, that I am engaged in an endeavour to convince you that Truth requires me to become, what I am desirous that each of you should become,—the strenuous assertor of the doctrines I have advanced on the subject of Mesmerism? Have I convinced you that my views embrace a wide scope of Philosophy? and that, however much I may have been opposed, vilified, and scouted, there is that, in my doctrines, which may well silence the slanders, the obloquy, and the detraction, I have experienced at the hands of a certain number of the medical world. I am convinced I am in the right, and no assertions, levelled at my moral or intellectual character, can shake my resolution to continue in the path I have chosen for myself. The probabilities are, that in a few years, I may be called upon to account for my acts. I have done nothing to be ashamed of, and that is more than can be said of those traducers, slanderers, and suborners, who have systematically endeavored to sully my reputation. God knows they have my forgiveness from the bottom of my soul, and the longer I live, the less cause have I to be sorry for the lot that has fallen to my share.

J. A.

SUPPLEMENT

TO THE

British Spiritual Telegraph,

[CONSISTING OF THE

FOURTH ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

The laws relating to the forces we have been considering, have led us to regard matter as inert, but leaving out of our consideration, now, the necessity we were under, of shewing that the simplest form of matter was the expanded condition of gas, we must proceed to enquire, how far we are warranted in supposing, that that gas is susceptible of assuming shape, or form, or figure. How do we know what gas is? We think we have a hold on any thing we can weigh, or measure. We are apt to think that we know enough of a thing, if we can form an idea of its size, of its bulk, of its quantity, or of some other character, by which we can distinguish it from other things. We are apt to disregard the essential fact of our having only five external senses. How many would you have? Our sceptic thinks that we ought to be content with five, and then he would proudly dictate laws as wisely as if he had twenty five. Think of a being with twenty five external senses, in addition to, at least, thirty six internal powers! You must not limit me, when I am to discuss with you so important a subject as this of Matter and Forces, for you must be aware that if God had ordained me to be possessed of twenty five external senses, and an immense number of internal powers, by which those twenty five organs of perceptive intelligence could be appreciated, there is no knowing how

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many new discoveries I might not be able to make. Who should limit my powers of looking into space, when I have already told you in a note to my preface to the Baron von Reichenbach's researches, that the great Sir William Herschell could penetrate, with even his limited power, "above $11\frac{1}{2}$ millions of millions of millions of miles!" How are we to judge of distance, when we know that light, travelling at the rate, at which we know it does travel, about rather more than 192,000 miles in a second, must have been in its progress from the bright object, which that great astronomer saw,—*not less than very nearly two millions of years?* Are you prepared then, to believe in the preposterous vanity and enormous conceit of my opponents when they presume to talk of any kind of *force*,—of any kind of *intelligence*,—of any kind of *existence*, which their limited powers cannot comprehend. Wild as are the visions of my benighted friends, the sceptics, who propose to crush me in discussion,—and none are wilder than the frantic declaimers against the mesmeric origin of Spiritual phenomena,—you may be assured that there is not, in nature, any series of phenomena, more deserving of investigation than the causes which obfuscate the intellects of the learned. Noble as have been the struggles of bold and large minds, you may be assured, they could not have succeeded in establishing the truths for which they have suffered martyrdom, had it not been for the support they derived from sources, just as mysterious as those which bear down the intellects of many, who, in our own days, regard themselves as philosophers. People are little aware that they are led about, like tame baboons, when they imagine they are thinking and acting for themselves.

Such philosophy as this, savours too much of the old school, you may be told. Truth waits not on opinion. You need not respect, over much, the fancies of those who are content to despise facts. You will soon have laid before you, in the pages of the *British Spiritual Telegraph*, enough matter to astonish not only all Keighley, but all England; and not only all England, but all Europe, Asia, Africa, and America. Will the public believe the statements of the contributors to Mr. Morrell's paltry penny periodical? They may either believe or not. Their credence is not necessary. You may regard this as a very contemptuous mode of treating the opinions of mankind. Perhaps you have not reflected on the fact, that events do not wait for the pleasure of mankind. We have witnessed enough in the social and political world, to be aware of the difficulty of surmising what may be the march of events ten years hence. You must not then believe that you are led to reflect on idle dreams, fit only to tax the memory of weak and inconsiderate persons.

you have abundant reason for believing that man is the creature of circumstances, and when you have had before you all the facts I propose to adduce, you will have no reason to complain, that I have either heedlessly, or with levity, brought you to the consideration of subjects, as sublime, as grand, and as practically important, as any that can occupy the mind of man. You will not after this declaration, wonder, that I care little for criticism,—that I am quite heedless of the opinions of all but good, large, generous and candid minds.

You must now follow me into thoughts long entertained by me, on the subject, connected with Sir William Herschell's favorite pursuits: and into the influence exerted by the agents he was obliged to subdue to his own purposes, whenever he looked through his wondrous telescope. You are aware that man seldom breathes without pleasure. Have you ever reflected on the sources of that pleasure? Are you aware that the chief source of his happiness is a Mesmeric agency? You are not so obstinately bigotted as to reject all my reasonings, because I have been led to regard the cause of man's existence as one depending on a magnetic law! You would like me to be mealy mouthed and entreat your pardon for the respect I evince towards the name of one of the greatest benefactors of his time. I have been in the habit of hallowing the name of God, for a good reason. So for another good reason, I hallow the names of all who have been good, or who have done good. I am not going to begin now to repent of my resolution to venerate the courage, which our ancestors used to regard as the highest of virtues.

You are aware that we are proceeding to reflect on the act of breathing. It is dependant on several causes. There is a necessity for our becoming familiar with some curious facts, before we decide why there is, in a healthful act so much that is agreeable, mixed up with so much that is unaccountable. To live is most agreeable; the thought of death is most unwelcome. Why is this so? You may say that it is a general fact. But if we can find a good reason for a general fact, we are well occupied in the search. You may be told then, that we are children of Light. No man breathes without inhaling light. If this be so, how do you prove it? Very easily. The air we breathe contains Oxygen. That oxygen, you have been informed already, is useless in the act of breathing, if it do not contain a magnetic agency. When it is associated with Magnetism, it is called Ozone. Now, what is the nature of this substance? Philosophers have worked much, and have speculated much, on this very curious material. You may be told in a very few words, that the conclusion at which most of the numerous investigators have arrived is, that Ozone is electrified Oxy-

Now, we know that oxygen may be electrified either mediately or immediately. You may pass a current of electricity through a trough of water, and decomposing that water, may obtain ozone, in quantities by no means inconsiderable. You must use precautions, if you wish to obtain it tolerably pure. Ozone combines so rapidly with easily oxydable metals, that it is necessary to use Platinum or Gold as electrodes, when you desire to obtain it pure. But there is another mode of obtaining this substance for experimental purposes, which consists in acting upon clean water, and good wholesome atmospheric air, in a glass jar, in the bottom of which, some clean cylinders of Phosphorus have been laid on their sides, the water covering only half the cylinders. In this way, considerable quantities of electrified oxygen may be obtained. What proof have we of the presence of electricity? You must be content to be told, that the inference is a fair one, that if electricity is concluded to be present in all cases of composition and decomposition, and if we find the ozone present after a case of decomposition, to be identical, in properties, with ozone produced by electrifying oxygen by a direct current of electricity, then, all ozone is electrified oxygen. Several ideas arise in the mind, when these facts are presented to it. We wish to know, how the ozone we breathe becomes electrified? You have all heard of Photography. You may not know when you sit for a sunlight portrait, that the cause of the impression made on the prepared glass, is dependant on only one part of the light which falls on your face and person. That part I believe to be the electricity of the rays of light. People may differ, but at all events, they agree in this, that they consider the influence to be derived from what they call the *chemical rays*. Well, chemistry involves decomposition, as in the case of the Phosphorus decomposing the water to produce ozone. For our purposes it matters little how the chemical or *actinising* rays of light perform their office. All the facts, collected by investigators, bear us out in the inference, that the actinism of light is essential to health, and to healthy breathing. I tell you simply, because it mesmerised the oxygen, and if the sun's rays did not mesmerise the oxygen of the atmosphere, that part of the atmospheric air would be of no use to you. You would very soon be ill. You would very soon die.

We come to consider this question in another point of view. Are the sun's rays the only source of electric light? It has been much insisted on, that man is a magnet. You know how easily a magnet can part with its magnetism; but while magnets contain a large amount of magnetic force, they are able to give out magneto-electric currents to the surrounding air. So man, when he is in vigorous health, is able to give

out magneto-electric currents from all parts of his body, and deriving magnetic energy from the earth on which he resides, he is able, for a time, to electrify oxygen for himself. You are aware that man does not exert any peculiar function in purifying the air he breathes, but at the same time he is rendered magnetic by the reception of influences from that air. If that air be very pure, and he dwells where the atmosphere is unusually invigorating, he is able to withstand many injurious things, not only among those taken into the stomach, but even among those, which are accidental injuries to his frame. It is quite undoubted, that the strong hard working artizan who lives in pure air, is more than a match for the puny denizen of the loom, who works in unhealthy rooms, and whose hours of labour are prolonged beyond the average proportion of healthy occupation. You can easily perceive, now, what we mean by the pleasure of breathing. A healthy man, in a wholesome atmosphere, enjoys his life, and every second is, to him, a second of pleasure; but he, who in his moments of toil, is inhaling an atmosphere, impregnated with materials drawn from sources, whence bad influences must reach him, is already a sufferer to the extent of becoming weary and languid, and consequently less fit, every second, for the occupation in which he is engaged. How many are the considerations, in which we might indulge, connected with this subject of Light? You are little aware of the numerous ideas that have entered my mind in reflecting on this subject. I am said to be an enthusiast, and I hardly know what other opprobrious names have been lavished upon me, but I feel that what O'Connell said of himself, is quite applicable to me. I am about the best abused man in these islands. I care neither for praise, nor for dispraise. I am case hardened to all considerations but one, and that is the approbation of my own conscience. Men abuse me, and tell me conscience is a hypocrite's snare. There is no end to the varieties of character I have met with. Many feel a pleasure in thwarting every benevolent act of my life. Some in perplexing me to undo the work I have done. You who get the results of my labour for years, will not believe that I am the wretch which those, who envy me, are perpetually striving to make the world believe me to be. You would be surprized to find that even these essays, given out in the simplicity of my desire to do good, are represented as sources of mischief. Why is the world so made to hound an individual? Simply because that individual holds up his head to assert the right of free discussion for a subject that it is determined to put down. I may now tell you that it cannot be put down. This very essay is too important to make you allow of such a result. You are

all interested in free discussion. You must endeavour to support the excellent men, who have come forward, at a great sacrifice, to enlighten you. Mr. Weatherhead and his assistant, Mr. Morrell, of Keighley, are, both engaged in superintending the journal, which contains these essays. You reap the benefit of their labour, and of their capital. It remains for you, as working men, to say if they shall be obliged to succumb to the tyranny of those, who would delight in crushing their efforts to promote free discussion. Our cause is, at this moment, identical with the great cause which convulses Europe, and I need not say that the great majority of my readers will be found among those who are advocates for the most free license of thought.

You are now to enter upon a new phase of our subject. We have been engaged in considering ozone as electrified Oxygen. We must now regard it as a dioptric agent. It is in fact a part of the agency employed in the operations of nature, in conveying and distributing light as an electric power. You are aware that all animals exist in virtue of their being magnets. You need not be told that they could not, of themselves, retain their magnetism. They are formed of inert particles of matter, stimulated to act, as organs, under the impelling force of magnetism. You need not be told, that we do nothing of ourselves. We are the creatures of surrounding events. What if we were impelled to become rabbits? You would contend that that would be impossible. Nothing is impossible. You must know that I once had a friend, whose name was Andrew Crosse. Poor man! He was, in his day, regarded as an Enthusiast, and a great visionary. He was occupied a good deal in researches on animal electricity. As I was intimate with him, he often told me of curious results he had obtained in working very assiduously, as he did, in his laboratory and cellars at Tyne Court, in Somersetshire. Among other facts he mentioned, was one, which any man may arrive at by observing the same conditions. He provided himself with a very small galvanic battery of extremely weak power. He had prepared an oyster, by washing its outside surface clean. This he placed in a large common earthenware soft sugar jar, previously well cleaned. He bored a hole in the bottom of it, to allow the passage of a platinum wire, to the end of which was rivetted a flat disk of the same metal. Having prepared a quantity of purified pipe clay, he half filled the jar with it, allowing the disk to rest on its surface. This formed one electrode, and upon it he placed the oyster. Another electrode was ready for the upper surface of the oyster. This having been properly adjusted, the jar was filled up with pipe clay. Thus one wire passed through the bottom of the

jar, the other perforated the the large bung cork which carefully closed the apparatus. The jar was placed in a dark cellar, and the feeble electric current continued to pass for three months. At the end of that time, Mr. Crosse broke his jar, and discovered that the Oyster, had vanished! What was in its place? A quantity of that flat kind of sea weed which people use, sometimes, to indicate changes in the weather. Naturalists call it Fucus. You need not be told now, that the word impossible is not to be applied when we reflect on the power of God. Who would imagine such a change could be brought about by the power of Light? Where was the Light you will ask in a dark cellar? You know that Light issues in dark places from magnets. You do not know that all currents of electricity are attended by currents of magnetism. Wherever magnetism exists there is light. Wherever electricity exists, there is heat. You may tell me this is an unproved assertion. I can prove it by a very simple fact. You are aware that Phosphorus is a simple substance. That is to say Chemists have resolved that it is so, from their inability to decompose it. I mean to tell you, that unscientific fool that I am, I have found means to decompose it, and to use it as a powerful remedial agent. It is well known that oil dissolves phosphorus, but it is not well known, that oil entirely decomposes this substance. Reflecting upon the influence of Light in mesmerism,—knowing that it was the magnetic force which emanated from the soul of man, when he exercised his will;—knowing that every pass made with the hand, in a downward direction, along the surface of the human body, was a mesmeric operation,—I bethought me of a plan to avail myself of the advantages which accrue from the globules of Cod's liver oil, for the efficacy of that curious oil depends upon its magnetic spherules, and I had some phosphorus dissolved in this material. Why the phosphorus? Because I desired to obtain the Light which resides in phosphorus, without its attendant heat. This being accomplished, I think the inference is not unfair that Phosphorus is our solid representative for Light and Heat in combination. Another consideration offers itself. How in this state of phosphorus, do Light and Heat comport themselves when we desire to use them in lucifer matches? Do they not emit fire? What is fire but combined Light and Heat? Again, in ozone, where is the Heat, for the Light has combined with oxygen? Who is there who will not say, that the electricity which represented the heat, escaped with a portion of the oxygen into the water? What did it do there?—united some of the undecomposed phosphorus with oxygen, to form phosphoric acid. Now for my friends, the sceptics. What do they say to all this? Sir Benjamin Bro-

die is no doubt too polite to call me a liar, but I will venture to say that he will not be converted by any reasoning, however cogent. I will not say the same of my old and valued friend, Sir David Brewster. He has had to much experience of the subtle nature of Light, to doubt of all I have now told him. He has not however, studied Light, as a mesmeric agent, notwithstanding all his beautiful facts on the polarization of Light. He first initiated me in the subject of Light, when he was as yet but as a tyro in his own subject. At that time, the world thought Sir David was occupying himself in child's play. How wonderful are the fancies of the world! Sir David Brewster, upon that child's play, has built up a stupendous reputation.

You are not to be let off as easily as you imagine on the subject of Light. You must know that we are engaged in a struggle for life and death. You die without Light. You live for ever, when you are removed from this world, into the realms of light. Who among you can conceive of a more sublime idea?—and yet it is the Truth. Prove it to us. Will you promise me that you will lay aside those stupid prejudices against the holy science of mesmerism, in which none but stupid blockheads should indulge? Will you desire me to carry you to heaven actually on the facts of mesmerism? Remember, I have told you that the road to heaven is lighted throughout. You may be assured I did not say that from an idle impulse. I know pretty well what I am about. I have undertaken to explain to you, how the relations of human happiness are linked to the facts of Spiritualism; how the facts of Spiritualism rest on the basis of Mesmerism; and how mesmerism explains not only all the phenomena of Health and Disease, but how these operate to deteriorate or to improve the magnetic power, and consequently the happiness and welfare of mankind. I have carried you through a long course of reasoning, based upon very important facts in order to endeavour to convince you, that I have hitherto not failed in my undertaking. I am now to conduct you farther on the road.

You must not expect me to be led away from my point. The question is that of Light. How do we know what Light is? No satisfactory definition of it has yet been given. I am not prepared with one, and yet if you call upon me to say what I mean by the word Light, I should say, that it is the vehicle of the the human soul. This definition may not suit the taste of those who do not believe in a soul. You, however, who have, many of you, witnessed the phenomena of Spiritualism, cannot doubt of the existence of unseen intelligences. We will not quarrel about a word. By whatever term you choose to designate that intelligent

principle in man, which has an existence beyond the grave, I say, that Light is the material in which it exists, and of which it forms a part. Are you prepared to controvert this assertion? You may be assured that I have deeply studied Mesmerism and Clairvoyance, and it is not on slender grounds that I rely. You had no idea that I was prepared to carry you so far on the wings of natural philosophy, to establish the certainty of a future state of existence. May be, I shall not reap thanks for my pains, but I shall proceed nevertheless. You are aware that all mental philosophers are sorely puzzled to account for dreams. They are, one and all, far wide of the mark. They will find it necessary, in time, to adopt the view I take of sleep. Unquestionably, all theories of sleep before mine, are most unsatisfactory. Now, let us enquire, how in sleep, do we dream? When we sleep deeply, we are quite unconscious. We are in a state analogous to death. But when we dream, our slumbers are vivacious. We are in fact, half awake. Our consciousness returns to us, and we may often be found quite sensible to all that passes around us, and even be able to hold converse with all who surround us. This is dreaming. But as there are many gradations of sleep, we distinguish those, in which the sleeper holds conversations, as states of Somnambulism. Other states, more striking, because not so common, we denominate by the term Clairvoyance. This is neither more nor less than vivid dreaming. What is it that produces the difference? You who have never studied this subject, may be appalled at my explanation of the fact. The intelligent principle of the sleeper quits his body; reposes in its own vehicle, Light, and wanders where it pleases. The will of man is the most inscrutable faculty we have to deal with. With it, we can remove mountains;—without it, we are as helpless babes. With it, we can, in sleep, send our souls on their travels;—without it, we obey the will of others. This is a part of our subject, upon which philosophers cannot agree. They insist on the will being perfectly free. It is free, but, as I have explained before, only in one direction, as long as the individual is obedient to the will of God. The moment he loses self-control, he has no longer free will. I may not linger over this proposition, but if philosophers would fairly weigh the facts I have adduced, they would not be disposed to differ from me, in my conclusions. There are many questions as to the length of our tether. We may not dispute about trifles. I am clear that when we sleep soundly, we do not dream. What becomes of the soul in that state of sleep? It rests like the body, and no repose is so refreshing as that in which soul and body sleep together. Harmony is established, and we have no abnor-

mal currents tending to disturb us. You are not satisfied with our explanation. You would like to be led on to know whence we derive the light we found so useful in breathing and in sleeping. The sun's rays are the prolific source of light. They act in magnetising the earth and in magnetising all the inhabitants thereof. You are not surprised to learn, that if the sun's rays are the great source of magnetism, the sun itself is the great focus of attraction and repulsion to the whole solar system. You are not surprised to learn that he regulates those attractions which set you to sleep, and those repulsions which waken you. You are prepared to learn that our conditions of sleep and wakefulness regulate our states of vigour and lassitude ; our conditions of health and disease ; our states of Tone and Clone. You may be sure I have thought very deeply on all these matters. I am prepared to go on with you as far as you can desire ; for the subject is one of exhaustless enquiry. One can never become tired of such captivating thoughts. They lead us on to consider our duties ; for who can once be convinced that our present and future state are indissolubly linked together by magnetic chains, without desiring to know something more. And that something more must needs bring us to think whether our happiness here, and hereafter, are not tied together as surely as are our bodies and souls.

The subject of light is not exhausted. We have before us a wide field of enquiry, as to how we can account for animal light. We can be at no loss to know how large shoals of pilchards are spread upon the land for manure, and how they emit offensive effluvia, and vast sheets of light over the fields at night, until their putridity kills every vestige of animal magnetism. They were in a dying state, and their magnetic light was shed from them in abundance. But Dr. Macculloch, who investigated animal light with much zeal, has a statement in his work on the Hebrides, which I do not doubt, because he is borne out by striking analogies, that when he struck the gun whale of his boat while passing over a shoal of living pilchards in the sea, he had seen sheets of brilliant light in the water. His fact was on the point of the alarm communicated to the fish, which caused them to emit that light. He performed the same experiment repeatedly, with the same result. What do we infer from this,—that the fish were quiescent, or that they felt frightened ? If they were alarmed, and their alarm was attended by an evolution of light, was it from a vital act, or an act of volition ? Alarm implies fear ; fear is the characteristic of timidity ; timidity belongs to reason, for some danger must be apprehended, and this apprehension must arise from a knowledge of the existence of a cause of alarm. The

process is one which involves the necessity of a certain amount of reasoning power. Tell me, did you ever know of the existence of reason without the existence of a will? No fish can be said to have a will without the power of exerting it, and when he does exert it, he evinces the capability of producing a flash of lightning. You have heard enough of electricity to know that no flash of lightning ever crossed the expanse of the heavens, without illuminating the atmosphere. Why should not the pilchard flash his lightning through the water? But you will tell me I have taken you through a long series of propositions, in order to come to this little conclusion. I assert that it is a very important conclusion. It involves the whole subject of animal light. How does light become a part and parcel of the animal structure? I will tell you and you may cogitate on the facts I now adduce, at your leisure.

When the animal, known to naturalists, as the *Nyctipithecus Trivirgatus*, a South American ape, is about at night, he is so abandoned to his will, that his eyes flash light. He has been observed, in total darkness, to throw out light to the extent of eighteen inches, so that objects, at that distance from his illuminating eyes, could be distinctly seen. You need not be surprised when I tell you that human beings have the power of illuminating objects in the dark. I had a young person, residing for a time, in my house in Grovesnor Street, who was in the habit of working with her needle, while she was in her bed, at night, in a dark attic. If you doubt the fact, I can assure you that I am not the only person who witnessed this, and many other quite as extraordinary phenomena, in this case. Jane Murrell was well known as a marvellous clairvoyante, and as a person who could read the thoughts of others. If the full particulars of her case were published, there would be many facts offered highly illustrative of the position I am urging upon your attention, that light emanates, in quantities, from the animal body, when the faculty of will is exerted by the individual.

How many questions are apt to arise when we reflect upon these facts? What are we to conclude,—that light is no essential part of our structure? Most assuredly, we cannot so determine,—for we see that we are bound to admit that light could not be emitted from living bodies, unless it were in those bodies. How does it get into them? We know that we have eyes. We can easily imagine that the laws of optics are as applicable to the living frame, as they are to metals, and to other objects that receive light. We are not now to discuss Dioptrics and Catoptrics. You may see abundance of facts on these subjects in Sir David Brewster's treatise on optics. We refer to the matter only to shew

that the absorption of the light, into the living body, is to be easily accounted for; and that it may proceed to any extent, without surprising us by its amount. What we have most to insist upon, is the possibility of magnetising the whole of this light by the electric power of the will. You may easily perceive, if I have succeeded thus far, in making you understand my meaning, that you are to comprehend how a man can be made to go to sleep by the will of another. You have been told that we are either attractive or repulsive to our neighbour. All our benevolent and amiable feelings are attractive. All those feelings, said to be malevolent, are repulsive. When we exert kind feelings, the forces emanating from us are attractive. Now, what have we so much insisted upon as the essential condition of the brain in sleep?—that attractive forces were operative among its particles. When the brain sleeps, the light is actinised, by the mesmeric attractive agency. Suppose a great excess of light, generated by forces not yet understood; I mean by forces of actinism, operating from sources not yet investigated. What are the results as far as we have observed them? You would be startled at the reply. The result is vivid dreaming or clairvoyance. You are not prepared for this explanation of clairvoyance. You may be assured I am dealing with facts. I am not prepared to say that all clairvoyantes see objects through the agency of brilliant light, but I know that many do. I have had much experience in the phenomena of somnambulism. I am sure of my facts, for they have not been enthusiastically examined, but have been calmly studied with the patient energy of one devoted heart and soul to the investigation of most curious facts. I am not answerable for the machinations of enemies. My temper may have accumulated a host of these upon me, but this I know that I ought to have credit for much zeal in the steady pursuit of science. I am arrived at a time of life, when I am perfectly careless of all the rewards which men hold most dear; but I am not careless about a due regard to my credit. I like to feel that when I tell the truth, I ought to be believed. Nor do I care for self in this world, further than as it relates to the duties of life. Self is valuable only as it entails respect. No one can be regardless of self-respect; and the only object in now alluding to such a topic, is to claim that attention to my statements which they well merit, not only from their strict truth, but from their real importance.

The subject of animal light is far from being exhausted; but space compels the condensation of our matter. What may we conclude on the subject of Clairvoyance? That light emanating from the human

magnet impinges invisibly, like the actinising rays operating in the photographing camera, on objects to which the human will has directed them, those objects being visible to the spiritual human being, but not to the corporeal organs of vision. This is an explanation of Clairvoyance unsuited to those who cannot comprehend the facts of the very sublime science we are engaged in investigating. We cannot help those who are obstinately opposed to all progress. We are addressing classes proverbially careless of all conventional follies. If you are opposed to our views, you have a very simple remedy. You need not trouble yourselves to purchase any more numbers of the *Spiritual Telegraph*. I trust you know better however than to throw aside the writings of such men as William Howitt, Mr. Wilkinson, Dr. Dixon, the Truth Seeker, and other cogent writers who adorn the pages of this useful periodical.

If the editor be encouraged as his merits deserve, I trust to find contributions pouring in upon him on the deeply interesting facts connected with the vast subject of Mesmerism, which wakens the attention of the public, by not only its numerous cures, but by the many complications we have shewn it to involve. Where are the subjects to which it does not relate? many believe that Mesmerism is gone to sleep. These Essays will convince them of their error.

Some think we are bound to complain of our friends when they do not agree with us. Most assuredly, it is more pleasant to agree than to differ, but we cannot all think alike. For instance on the subject of Light, I question if my friend Dr. Elliotson could be brought to the conviction, that light was essential to the operations of mesmerism. I hold that the cause why he does not succeed to his heartiest wish in effecting cures at the mesmeric Infirmary, is, that he does not insist on the great influence of mental light in the passes practised on his patients. I have left the infirmary, because my advice and my views were held cheap by the great man who directs the council of that institution. I should like to infuse into the mesmerisers more mental desire to benefit the patients. They are, no doubt, very worthy individuals, but their dead-alive operations, while they are gazing at every object in the room, except the one before them, is not the perfection of mesmerism. The man who hopes to benefit his patient, should lose all thoughts of other objects. He should concentrate his attention. He should stare with a purpose; and put his whole soul into his work. No doubt to some this process is somewhat fatiguing. You may be told that men could not long continue at the labour it would require. You are not obliged to continue incessantly occupied. After fatigue—comes rest. We cannot work for

ever, but we should not be ashamed to confess that we have been mistaken. Mr. Capern can cure more patients in two hours, than all the mesmerists at the Infirmary can cure in a week. Why is this? Because he is a healing medium. Dr. Elliotson may smile at this, for he does not admit the word medium to be a part of his vocabulary. He laughs at the philosophy of mesmerism. All his studies must forsooth be more practical. I assert, that practically speaking, Mr. Capern will beat all the mesmerisers of the Infirmary out of the field. Why is this? Because it is well known that Mr. Capern has great strength of will. Dr. Elliotson need not be afraid that I have any desire to controvert any proposition he may have put forth. I have too much regard for my own consistency of character, to quarrel with trifles. I know too well what the world owes to him; but I am not to be turned aside from the assertion of important facts by any regard for personal considerations. Dr. Elliotson has offered himself as a wedge to withstand the progress of Mesmerism towards its higher developments, and he must take the consequences. It would have been far more agreeable to me, to have continued to praise him, as I did, when I dedicated the edition of the Baron von Reichenbach's work, which I superintended, to him. I wish I could continue to regard him as the leader of our great movement. I must allow him to remain where he is, while I endeavour to direct attention to that, which I consider essential to the successful practice of Mesmerism. Those who have studied the earlier works which appeared on Mesmerism, will acknowledge that much stress was laid by the first cultivators of our science, on the influence of the will. No man can mesmerise well, who does not regard the will as the main ingredient in the art of the Mesmeriser. I am not contending for it in the sense of a continued sustained exertion of the faculty. I only wish to insist on the importance of its agency as an accessory to those passes, not one of which can take place without some exertion of the will. Who is there that can lift his finger without exercising this faculty? You can now understand what I mean when I talk of a flash of the will. I mean the light which emanates from all parts of the human body, when any one energetically exerts the faculty of will. You may doubt of the fact. That it is a fact, may be found by any one who will try the experiment in a room, sufficiently darkened for the purpose. You are aware that a man is a magnet. All magnets and all crystals emit light when placed in a room sufficiently dark. You need not be told that the Baron von Reichenbach established this curious, but very important fact. In a note which I wrote on light, and

which will be found in my edition of the translation of the Baron's Work, I insisted much on the phenomena, observed by various investigators, of animal light. I do not contend for all the facts which I thought it essential to introduce there, but I may say that that note affords a summary of all the most important considerations on animal light which can occupy the attention of Philosophers. It is very easy to laugh at any subject, but he who can read that note, and fail to rise up from its perusal, without acknowledging, that his attention has been directed to subjects at once deeply-profound, and most sublime, must want the power of becoming a philosopher. That note met with no response from men of science. Men of science despise me, for they know I do not bow to the dictatorship of any who would crush the exquisite and stupendous facts of Mesmerism out of existence. I sometimes think that the deep philosophy I have at various times put forth, is too profound for men who have a quick aptitude to allow their feelings to govern their reason. Numbers there are, who become irascible at a simple proposition, because, as the Scotch say, they are dull at the uptake. Pretenders to Science, have, in my presence, become wondrously angry, not because my propositions were unworthy of attention, but because, in fact, they were too deep for their capacity of comprehension. Many of you know really far more than some of these, who will remain stupidities, till fashion sharpens their wits. Events roll on, and you may be sure the time is coming, when these silly persons will exalt their eye-lids.

You need not be told that we are entering on a phase of the history of Spiritualism which must effect great changes in the current history of the world. If we proceed, for the next few years, as we have hitherto done, we shall find ourselves surrounded by hosts of admiring friends. We do not propose to alter our course. We are anxious to continue in the assertion of the great fact, that we are bound to acknowledge the vast importance of the subject. Who is there, that, having read these Essays, will say we have trifled on our way. Are not all the facts we have been able to lay before our readers, stamped with an impression of novelty? Can we be said to have wandered far and wide from our subject? Are those who, anxious to deteriorate our labours, blink the questions we have proposed to them, able to follow us in our speculations? We are not pleased to be obliged to succumb to the dogmatic philosophy of the prigs of fashion. We know our own power. We may be induced to yield to the pressure of public opinion for a time. We may find it politic to do so. But we only bide our time. We are

not to be frightened into submission. We are aware of the forces arrayed against us. We know that a man sits in the chair of the Royal Society, who is so frantic on the subject of Mesmerism, that he cannot endure to have it spoken of, in his presence. He is said to have declared, that if the phenomena were presented to him, he would not credit the evidence of his own senses. What are we to think of a Society that can be content to elect such a President? We are not impugning their choice, but I ask, Can it be wondered at, if I prefer to address my really new scientific facts, to a body of Artisans, Mechanics, and hard-headed unprejudiced men, rather than to a society of such persons, as choose for their head a man of Sir Benjamin Brodie's stolid prejudices? You are now able to estimate the forces which have been arrayed against our sacred subject, and to estimate the force of the ridicule directed against the learned body, by men of superior minds, at various periods of its history.

J. A.

"To show that the power or faculty is not confined to a particular family, to a particular belief, or to a higher or lower state of the mind, but that, like all laws, it is general in its application, it is useful to tell that many persons we know have here developed this faculty, both of drawing and writing—their hands have been moved, generally at first in spiral forms; and of the first seventeen who sat down with a pencil, the hands of fifteen were moved in less than five minutes. These consisted of old, and young, and middle-aged; of male and female, married and unmarried, of physicians, barristers, students, Englishmen, and foreigners—a mixture of classes and conditions quite sufficient to give an average of those who can be so quickly acted upon. But I think it more probable that the faculty is universal.

"Several have in a few minutes become able to improvise in music; others I know who write involuntarily in verse, and some who have the power of speaking by impression, in the same way as others write, and with an enlightenment not less wonderful than absorbing for its beauty."—W. M. WILKINSON.

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SUPPLEMENT

TO THE

British Spiritual Telegraph,

CONSISTING OF THE

FIFTH ESSAY,

BY

JOHN ASHBURNER, M. D.,

“ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,”

You may be assured that among the various important ideas which can occupy the mind of man, no one is of more vast importance than the knowledge of the way in which he treads the path of life. You have been told that this path has been all illuminated for you. Your safety in your progress through the mesmeric pathway has been promised. You have only to trust yourself, with due confidence, to my guidance, and you will be led in safety to that bourn whence no traveller returns. You may be assured we have not devoted deep attention to the subject of light, without regarding it as Sir David Brewster would counsel us to do, and without adding to such recommendations as he might please to give us, more considerations than would suggest themselves to any philosopher, who had not had the courage to face the bugaboo science of Mesmerism. I leave my friend Dr. Elliotson out of the question. He is content to travel the streets and roads, lighted according to his taste, with the flare of common gas. He is not up to the delight of a Spiritual flame. He must be content to remain where he is, and allow us who have an ambition for higher lights, to welter and bathe in a luminous sea of quite another kind.

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You need not be told that we are unwilling to wander through hazy fogs, when we can take a direction in which we can see our way clearly. We are not partizans of a clique, given to muddle ourselves with parliamentary ideas of wright and wrong. The honorable member does not here take things in a parliamentary sense. He is obliged to define his meaning, and if that be not clear, he is bound to re-state his proposition so that he who runs may read. The magnet, man, is well known to be influenced by considerations, mental as well as physical. His feelings regarded morally, are as acute as his feelings regarded physically. It is surprising that this reiterated proposition does not meet with much more deep and serious attention. It is not our duty to insist upon it now, beyond the point at which it touches the subject of Spiritualism. Those who have followed us through the course of our previous essays, may be aware of the importance we attach to the word Spiritualism. It means more than the science of the existence of ultra mundane beings, or of those phantasms of the imagination, which such men as the wondrous Swedenborg conjured up, by the assistance of his massive and impetuous brain, from those realms of existence, in which the dreams of the unreal life may be said to reside. Let no one misunderstand the proposition. It is not intended that Swedenborg was not a marvellous being:—that his intellect was not of a most enormous grasp: that he was in any sense of the word, a man of an ordinary mind. He saw things no man ever saw before. He was really the Seer, par excellence. But he was more;—he was the bewildered creature of one of the most powerful organs of the imaginative faculty ever possessed by a human being. This is, occasionally a great misfortune. In the case of Swedenborg, it changed a grand system of Philosophy into a quagmire of quibbles. It turned the largest, the most holy science, into a mass of unintelligible metaphysics. We are not now to discuss Swedenborgianism; our object is merely to separate the chaff from the grain. We want to show, that however good and amiable are all Swedenborgians, they are not pure Spiritualists. Spiritualism, in the highest sense of the word, is the science of religion. It belongs to the classes of knowledge embraced under the head of Theology. You were not prepared for this distinction. You must be led on to understand how remote is all the unreality of imaginative philosophy from the realities of life.

Life, or vital essence, is the stumbling-block of the Physiologist, as it is of the Theologian. The two learned individuals, representatives of the same class, are not aware that they differ only in name.

The Physiologist thinks himself sure of his ground, simply because he can handle his living subject, and, by a single drop of Hydrocyanic acid, can set him out of what he conceives to be, existence. The Theologian, on the other hand, means well, when he says his subject is immortal, but he has no idea of what becomes of the immortal life he thinks himself so familiar with. If he adheres to the doctrine laid down in that book of authority, Pearson on the Creed, he consigns his living subject to a state of existence somewhere between the grave, in which he has been deposited, and an undefined space, somewhere nearer the centre of the earth, which the learned call *Hades*. We are not bound to enter into these discussions. We allude to them, merely to show that we know what we are about, when we ventilate our familiarity with the ideas entertained by our good friends, the Parsons, and the College Professors of Physiology. If we conclude that neither the one nor the other have any clear view of his own subject, we shall be pretty near the truth. You may well wonder at the presumption displayed by a simple professor of Physics, when he ventures to correct the views entertained by Theologian and Physiologist, each on his own subject.

No one can be more completely aware of the difficulty of treating the subject of life than I am. Bred up by Anatomists; taught in the best schools in Europe, I have not learned to be arrogant. I know my position, and am quite aware that humility best becomes the Spiritualist. No claims to originality are put forth in this essay. You are each of you as much the authors of any new ideas you may find here, as the author is himself. You feel, then, that Spiritualism is a new word for humility. You are taught humility, when you are taught to be real Spiritualists. How is this? You are made aware that you do nothing of yourself. You are simply a magnet, obeying God's law of Magnetism. You are attracted or you are repelled, by forces proceeding, you know not whence. You do not choose to believe in what you do not see. You will believe in a Magnet: you will believe that a child can be amazingly delighted at perceiving that a tin swan, with a magnet in its beak, can be attracted or repelled according to the child's pleasure, when one or other pole of a magnet held in its hand, attracts or repels the beak of the tin swan—and yet you cannot believe that any unseen forces may be influencing you without your knowledge. You are beautifully philosophical and easily convinced of the presence of an unseen force, as a child; but when you grow up, you put away childish things, and assume the stolid incredulity of the man. Heaven is invisible to the mortal eye, and yet you would think it a sin not to believe in that

state of future happiness. Are you simply stupid? or are you given to obstinacy, on the subject of life? Our sojourn here is for a matter of some seventy years, more or less. Which of us thinks that his *consciousness* is his life? You may not doubt me when I say, you have no other evidence of life. Life, in truth, is simply *consciousness*. If I, as a mesmeriser, have the power of depriving you of your consciousness, for that period of time which elapses from the moment you were rendered unconscious, until that moment when you have returned to the possession of your senses, I have been your temporary murderer. Do you think, I mean what I say? If you do not, you are much mistaken. I mean fully to assert, that I have often deprived individuals of life, for a time, and but for a time, for I have invariably been, during that time, a great benefactor. You may think this a trifling manner of placing before you a most important proposition. But you must be struck with its force. My mode of illustration is set before you, to reduce the question to an absurdity. It would be quite absurd in you to deny my proposition, that sleep is temporary death. If it be so, what have you to say to a definition of life, that is simply Mesmeric consciousness? You cannot escape me, Theologian or Physiologist! You are in my toils. I have proved to you that sleep is the result of Magnetic attraction. Consciousness, that of Magnetic Repulsion. Life results from repulsion. Death from attraction. Remember—we are now losing sight of Physics. When the Physician loses hold of his patient, all things are changed. Life, which was before consciousness repelled from animal particles, is now consciousness attracted by magnetic spheres of a new order. The Theologian may be at ease, on his convictions that life exists for ever. He may be at ease on his habitual theme of the immortality of the soul. He sees, now, more clearly than he did before, that, through all his puzzling considerations on the immortality of the human being, the question has been simply one of attraction and repulsion. The Physiologist will hardly thank me for proving that life is only Mesmerism. He has left that word entirely out of all his considerations, and no emetic could have nauseated him more than the glorious name of Mesmer.

What may be the feelings of his colleague, I do not pretend to divine. He may think me absolutely blasphemous for attempting to explain, by physical facts, the dogma which has puzzled so many learned students. There is no subject on which any man so little relishes as very simple solution of a very difficult problem, as he, who, having tried every possible contrivance, by which he could confuse his own

mind, is at last obliged to confess that the solution of all his difficulties was on the surface. He is ashamed to feel that his years of painful devotion to a sterile enquiry, have been thrown away. He is obliged to acknowledge that the truth has arrived from a quarter whence he little expected it. My friend Mr. Sandby, whose pamphlet, entitled "Mesmerism, the gift of God," is the only clergyman I know, who has not sought in vain for the useful knowledge. It is not the lot of all seekers to be finders, but this he has done. When Dr. Elliotson, fearing the results to Mr. Rutter's reputation, of my favourable criticism upon his labours, with the Magnetoscope, ran the risk of damaging the character of the Zoist, as a journal, pretending to announce the latest facts relating to mesmeric Science, Mr. Sandby stepped forward to offer a notice of the instrument. It is of little importance who was the person to undertake the task. I might have been supposed to know more of the subject, but my friend had happily the ear of the greater leader of mesmerism, and his paper in the Zoist, remains, as the only document on the subject, in that journal, while a very despised race of dreamers, known as Homœopaths, contrived to keep up a long and interesting discussion on the extraordinary facts developed by the Instrument, in one of their cheap periodicals. I am not an advocate of Homœopathy. I have devoted some close attention to the works of the most vaunted authors on the subject, and the conclusion at which I have arrived, is, that it would be sheer idleness, on my part, to return to the enquiry. I must, at the same time, declare my conviction, that many of its votaries are men of honest and unblameable lives, and though I consider their lives as spent in day dreams, I cannot withhold from them my meed of praise for the manner in which they have taken up the philosophy first offered to the world, by Mr. Rutter. Events flow on, emerging from sources we seldom, or at all events, very lightly reflect upon. These, for a time, ardent men, little thought then, of the very important investigations which subsequently occupied the mind of a strenuous disciple of Mr. Rutter, and which must, at no distant date, I trust, exert a most powerful influence on the minds of the Psychological students of the 19th century. This disciple was Dr. Leger, a man of extensive acquirement, who had been educated as a physician, in the University of Paris. In that city, he had practised a while, and had become intimate with the celebrated Benjamin Constant; through whose influence, he obtained a Professorship, and recommendations in America. What was his career there, I had no means of knowing, but I was informed that he had twice realized a

handsome fortune, and had each time, improvidently lost all his accumulations. When he came to London, he was in poverty; and calling upon me, introduced himself as the author of a volume, then on my shelves, entitled "Psycho Dunamy," published at New York. Finding him to be a man possessed of a large store of knowledge, I became much interested in him. His narrow circumstances, and his accomplished mind, excited a deep sympathy, and I was glad to be able, on several occasions, to recommend him for employment.

At the periods of our first acquaintance, we differed completely on the subject of Phrenology. I found him full of the strongest prejudices against the works of Gall. He spoke of them as heavy stuff, full of error, and not worth reading. I felt very sorry for Dr. Leger's sad want of discernment. I quietly induced him to witness, repeatedly, on various subjects, the phenomena of Phreno-Mesmerism; and in process of time, he was rivetted by the facts. Then, he consented to look more closely into the subject, and I lent him the six volumes of Gall's work, in French, which he studied with deep interest. Before he had got half through this wondrous book, which evinces the rare genius of its author, he declared his deep regret at having so long entertained his old prejudices, and expressed the same admiration for the capacious and original intellect of the discoverer of the truths of Phrenology, that I have never ceased to entertain, since I first studied that book. I know no work which, for argumentive power, in controversy, so forcibly reminds me of the intellectual grasp of our own great John Milton. I happened to possess the book of Lectures on Phrenology, by Broussais; and as Dr. Leger had always been a warm admirer, and, I believe, in early days, a pupil of that extraordinary man, he was easily induced to read the volume with attention. These studies prepared him for the use which he subsequently made of the Magnetoscope. On one occasion of my return from Brighton to London, after having repeatedly witnessed the exquisitely beautiful experiments of Mr. Rutter, I communicated the facts to him, and his delight at being able to verify them all, is not to be described. He reflected much on the subject, and finally modified the form of the instrument. I witnessed many of his incipient trials, a detail of which he afterwards published, with the first fruit of his labours, in a little volume, at Bailliere's, in 1852.

Conversing with him on the prejudices formerly indulged in by Broussais, on the science of Phrenology, and the subsequent conversion of that man's great mind to the truth of Gall's doctrine, Dr. Leger proposed to test the magnetoid forces of the various phrenological or-

gans of the head, by his Magnetoscope. To his astonishment and delight, he found that each organ had its own influence on the pendulum; and that the characters and forces of the movements, whether oscillations or rotations, varied in energy and intensity, according to the organ tested; and that the extent of movement, communicated to the pendulum, by each organ, varied in different individuals. This was a great and important discovery.

With unwearied zeal and patience, he set to work to improve his apparatus, and having contrived a measure of the extent of the rotations and oscillations of the pendulum, by means of concentric circles on a card, he spared no pains to perfect himself in phrenological manipulation. He studied with great assiduity, and as I was often with him, I can testify to the ardour and steadiness with which he devoted himself to the mastery of his new subject.

Amidst vexations and serious difficulties, for with a wife and two children to support, his anxieties pressed upon him, struggling on amidst carking cares, he tried to draw public attention to his pursuits, by delivering lectures at Hungerford Hall. This scheme was not successful. He next had some cards printed, announcing séances for the examination of heads at a small fee. This, after a time, attracted notice, and the results excited so much interest that numbers of the nobility, and many distinguished persons visited him, at his humble rooms, in Gerrard-street. He was prospering, when a long standing disease of the heart and of the venous system, rapidly developed itself. Dropsy supervened and he died, after having received great kindness, in various ways, pecuniary, as well as medical, from his friends Dr. Quin and Dr. Chapman, and the more than ordinary surgical care and attention, administered with the well known skill and untiring benevolence of Mr. Kiernan.

Where are the results of Dr. Leger's labours?

The statistics of his experience, now in the possession of his kind benefactor Mr. Floris of Jermyn street, would, if published be almost astounding. Dr. Leger was enabled to deduce certain laws from the varied combinations of the numbers representing the magnetoid forces of the different phrenological organs, which enabled him to predicate, with curious accuracy, the offences for which any given set of prisoners, in a gaol were committed. In the house of correction in Cold Bath fields, the governor at that time, Colonel Chesterton, drew the attention of two of the Middlesex Bench of magistrates, Serjeant Adams and Mr. Pownall, to the magnetoscope.

Dr. Leger,—having previously used it in the examination of upwards of one hundred and twenty heads of the prisoners, whom he had never before seen, of whose names and offences he was quite ignorant, and who were distinguished, as far as he was concerned, by only a number attached to each individual,—was able to infer, correctly, the specific offence for which each, out of a dozen selected by the governors and magistrates, was committed to that prison. If the crimes and offences of those prisoners were here mentioned, unbounded astonishment would strike the reader.

It may naturally be a question, How could this be done with so much accuracy? The pendulum of the Magnetoscope, impelled with different degrees of force from each organ, reached, in extent, to the circumference of a different number of concentric circles. These were noted against each phrenological organ. When the figures representing the forces of the individual phrenological organs were arranged, according to their amounts, and those which were found to be highest, were combined, the greatest magnetoid activity residing in certain groups could be estimated with ease, and the character of the individual be thus, by a numerical process, indicated with great facility. More than this, the *tendency to aberration* from natural or normal manifestation of propensity, in either sex, is susceptible of *certain detection*. I have myself repeatedly witnessed the facts now stated, and I hail the advancement of knowledge in mental philosophy, whether it may arrive by the agency of the Magnetoscope, or by the labours of large-hearted men like Lord Stanley, and those who were associated with him in his very benevolent statistical labours for the amelioration of the condition of our less-fortunate fellow-beings, who may happen to be afflicted with vices, which they have not been trained to regulate, by a proper education of their powers of self-control. The reasoners who advocate the doctrine of philosophical necessity, will be found to be correct in relation to these unhappily placed beings, for they omit the consideration of the concentrative power of the amount of free-will granted to reasoning beings, and thus their hypothesis admits the grievous error that mental obedience to normal laws, or divine precept, is not *perfect freedom*.

But a part only of the truths offered by the Magnetoscope to Dr. Leger, and to an unwilling world, has been stated. The instrument was taken to the Asylum, for the insane, at Colney Hatch, and an opportunity was afforded for the examination of some heads in that establishment. The failing condition of his health, prevented Dr. Leger from working, as he had intended, at the statistics thus obtained, but

he informed me of a very striking law that had been reached by him, regarding some of the insane, and all the epileptic subjects he had examined, the accuracy of which was singularly verified to me in private practice. This law was, that in the heads of those of decidedly unsound mind, and in the heads of all those subject to epilepsy, one organ,—generally that of Ideality,—bears, in relation to all the other organs of the head, a very manifest disproportion, as to extent of magnetoid force; and in such cases, the organ of Concentrativeness is represented by a very low number, or by *Nil*,—the pendulum in this case coming to a dead stop.

An epileptic subject examined for me by Dr. Leger, had Ideality represented by 24. All the other organs were under 12; most of them ranging about 5. Concentrativeness, was at 2.

In Insanity, the same facts, with some modifications, were observed. All the cases of Insanity, allied with epilepsy, and incurable epileptics had Ideality at or above 25; while Concentrativeness stopped, at once, the movements of the pendulum.—Dr. Leger's illness and death were a great loss to the cause of the progress of Phrenology; and it may be said to have been a real calamity to the department of the Medical Sciences to which his researches appertained. Insanity would have had brilliant light shed upon its philosophy. Psychology has to wait for the observations of some competent successor to Dr. Leger. The vacancy left by him will require some time to fill up; for though we may have men, who know something of Physics, our would-be philosophers, are so absorbed by their self esteem, and vanity, that the humility, which should characterise a real lover of Science, is rare. For the most part, they are "imitatores, servum pecus"! But, when the retarding influences of certain schools are weakened by time, it will need no great acumen to predict, that our knowledge on subjects connected with the philosophy of mind, will undergo a change, startling to even the soundest and closest thinkers of the present day. It needs no deep prophetic sage to perceive, looming in the distance, a strong probability, that the great standard of all moral and religious truth, will become the source of our illumination in Psychology.

How all this shall come to pass, does not appear to superficial thinkers, to be connected with the researches on the facts developed by the Magnetoscope, and yet if these become competent to indicate the limits to the free will of man, and to determine the boundary by which his maker has circumscribed his evil powers, and to demonstrate the paramount duty of society to educate its members in strict habits of

self-control, the inference is easy, that man must necessarily then be inclined to develop the better faculties of his nature, and thus, understanding more clearly the powers of his soul, he becomes bound to cultivate that knowledge which is derived from the richest fountain, whence he is taught the illimitable power and freedom of goodness.

A very high function has been assigned to the Magnetoscope, when such important influences on the progress of society, shall be exerted by the future knowledge which must necessarily flow from the labours of those who are destined to succeed Dr. Leger. Whatever obstacles ignorance and vanity may place in the path of those who desire to look into this subject, we have seen, that if the statements here made, have any pretensions to accuracy, very high and powerful motives must have their influence in exciting men to cultivate a science, scorned and looked down upon by men of very poor minds. Nor will the obstinacy of loutish brains never cultivated to apprehend the delicacies of a transcendental science,—nor will all the sneers and obloquy of those who delight in common platitudes, levelled at these pursuits, suffice to deter high-minded characters from the study of those facts which may be too profound and too delicate for the course sciolists of the fashionable schools; those facts requiring for their cultivation no common moral courage, industry, and energy of character.

To arrive at the power of using the Magnetoscope, implies in the individual great patience, and much energetic perseverance. When once the facility of obtaining its obedience to the laws regulating Magnetic phenomena have been arrived at, it is not a little teasing and annoying to hear the reiterated paltry objections of men profoundly ignorant of the subject they are commenting upon, directed against the essential conditions of the delicate pendulum movements. Many cavil at the necessity of the eyes of the Manipulator being directed to the pendulum, who might, with as much justice, complain of the return current of the Electric Telegraph. They are analogous phenomena.

We are not obliged here to do battle against cavils and cavillers. Our time and space are too limited.

You are now arrived at a point at which we may reckon up our gains. We must ask what we have done in the course of these essays—Have we explained the meaning of Spiritualism? Have we argued as closely as we ought to have done? Have we not wandered from our subject? These are serious questions; and we must take leave to answer them for the satisfaction of our critics.

Spiritualism is a subject very little understood. The greater part

of the world seems to be afraid of it. Then, the enquirers are a set of people, who, for the most part, belong to the lower classes of society. We are not supposed to say that, by the term we use, we intend to imply debasement. It matters little what is the rank of the individual, whose mind is anxiously set upon the task of studying, according to the best means in his power, the probabilities of his enjoying a state of happiness, in a future existence, which he has never been able to realise here. We are not disposed to consider that his anxieties are either unnatural or unwise. He is engaged in a very laudable pursuit, and it has been necessary in the progress of his enquiries, to contend with difficulties few can be aware of, who are said to belong to the higher classes of society. The poor man has no sympathy from his pretended protectors. If he asks his friend who meets him at the public house, on the probabilities of a future life, he meets with a stern rebuff. If he walks along, musing on the callous nature of friendship, he is surprised by the smart repartee of the girl of his heart, who compliments herself, that her lover is pondering on their future happiness. If he walks on, he meets with a baker, who tells him that news have reached the village, which will increase the price of the loaf. The cares of the world, and the vexations attendant upon matrimony, are too much for him. He resolves to care only for himself. He has tasted of friendship;—he thinks little of love:—he drives away thought in gin. Who is there that reflects on this every day character, that does not wish for a remedy for the evils of life? We are not contending that we are prepared to present Spiritualism, as a panacea for all such ills. We only say that, when the lower classes have commenced an enquiry into the subject, we are not the individuals to witness their laudable struggles to gain knowledge, without stepping forward to cheer them on, and to aid them to the best of our ability, in acquiring a rational view of a most important and holy subject.

Most men, when they endeavour to criticise the labours of others, endeavour to place themselves in the situation of superiors. They have no idea that any allowance is to be made for the position in which a writer on physics, and on morals, is placed in relation to themselves.

A man may know a vast deal more of his subject, than a critic can possibly do;—but he is nevertheless supposed to be a very inferior being; especially if his antecedents have not fitted him for the posts to which his critic aspires. It may be a trifle whether his ambition shall lead him in the same direction. One may be solicitous to enjoy the possession of a calm mind, and to retire from the turmoils of public

rooms. Another may shine where smooth platitudes excite the attention of a number of eager listeners. These two are not characters to mingle with sympathy in the same throng. However different may be their tastes and habits, the votary of common ambition is always the judge of the labours of his superior. He vaults into his chair, and is the object of wonder to the multitude. His fiat is final. Your most original thoughts are food only for his cynical observations. He, forsooth, is pleased to regard you as a patron does his suppliant curate. You must succumb to his superior position. Times alter. Truth marches on. The poor President is glad to look on, with the herd, at the wonders you can show him; not knowing all the while, that you are showing only that which the humble artisan had long before witnessed.

Our readers may imagine that we are painting scenes to please their fancies. We are merely stating the simple truth. These things occur daily. We have men who are given up to the worship of baubles;—who would almost sell their souls for notoriety. We have men who are quiet students, who have all their lives been actively engaged in professional pursuits, who are not wanting in common sense, and yet who fail to reach the higher positions in their profession, simply because they will not yield themselves to the debasing influences of ordinary minds. Few are the men of this stamp. We merely allude to the point to show that criticism to be just, should come from a really superior quarter. It should flow from a competent judge. It may be asked seriously—What Physiologist is competent to judge of Mesmerism? What Theologian is competent to judge of Spiritualism? Who that has thought deeply on these subjects, will say that there are five persons in England, competent to criticise these pages? Who will tell me that he has ever thought of the difficulty of joining together in one comprehensive whole, the subjects of Magnetism and Mesmerism, Sleep and Wakefulness, Health and Disease, Morals and Religion? If the thoughts I have for years pondered upon, are so familiar to his very learned mind, why has he not before now, illuminated the world with an Essay on Light; or thoughts on the subjects of a Philosophy that is destined to immortalize the memory of any one who is capable of leading us through the paths which have been indicated in these essays. Much of our ordinary knowledge is acquired by the attrition we undergo in our social intercourse. We are led to reflect on every occurrence of our lives. We dispute. We talk on all subjects. We find our neighbour becomes as animated as we are ourselves. We are ever ready to criticise, but we take care that we do so with tact; for our

neighbour loves to abuse his own brother, and is eager to show up his faults. If we should hastily join him in his diatribes, awful would be our retribution. This arises from our love and affection. We are bound to respect the feeling, and deserve the castigation we suffer for our clumsy errors. A propos of love and affection, where is the love and affection of professional brethren? How are we to address a class proverbially embittered in their feelings against each other. I may be told of the bountiful charities of the wealthy. I may have pointed out to me specimens of masterly minds, who have given themselves up to costly expenditure in the collection of some grand museum. I am sure I am not the pupil of a great man, if I am ashamed of glorying in the ambition of such minds. I adduce the examples to shame the herd. It is not necessary to point out the motives of those busy men seen in charitable Board Rooms, who gain for themselves an ephemeral celebrity by large subscriptions. They belong to quite a different class, and are often animated, in their professional progress, by the worst motives that can degrade our nature. Of such we desire to say little. They are here only for the purpose of eliciting an expression of regret that we cannot be justified in throwing away time and deep thought in the endeavour to ameliorate their sentiments or their principles.

Then who are the judges of these Essays? Really—only the parties to whom they are addressed! I require no other judges. If they be satisfied, I am. Why have we entered into these questions? People are little aware of the sources whence I derive the information contained in that which I have put forth. Startling as it may appear to some, I can fearlessly assert that a very few sentences of these essays are my own. I derive them from a source I am sure of. I exercise my judgment in printing them. I sometimes think I am guilty of weakness in putting forth speculations which may compromise my character. But I ask myself—What is character? Self-approval! If I please my own conscience, I have reason to be satisfied. Many may ask, How far are you warranted in publishing thoughts that are so thoroughly at variance with the ideas of the world? I am not obliged to ask the world if it chooses to accept the truths God pleases to place before it? Sufficient for me is the fact, that I have, for a series of years, submitted myself to an education of thought at direct variance with the habits in which for many years before I had indulged. The result of this education has been that I have acquired habits of self-denial to which I was formerly an utter stranger. I am become a more careful enquirer, a more sober thinker,—and a more useful member of society. I attend to

my duties with a steadiness of perseverance, to which I might in vain have formerly aspired. All this is the result of a life of Spiritualism. I am now a Spiritualist from habit, and I am bound, from the happiness I have derived from my altered habits, to strive to inculcate the same course upon others. I have little hope of success in such endeavours among the higher circles of society, but my ambition will be amply satisfied, if in the course of the few years now left to me here, I can persuade any numbers of the working men of England to embrace my views. I shall have a reward far exceeding any I could derive from titles, wealth, or position. To have led the working men of England to the highest motives for reforming themselves, for becoming the real sources of the wealth of this great nation, the real ornaments of the grandest nation of modern times, the producers of the health of their own race, as well as the systematic educators of the rising generation, in the principles of knowledge, morals and religion, is an ambition worthy of a far greater mind than mine. I am content in being made the instrument of the regeneration of the working classes, knowing well that if they adopt the habits which Spiritualism inculcates, and not only inculcates, but under proper conditions, enforces, all other classes must inevitably follow in their tremendous wake.

We must hesitate before we plunge into the depths of unfathomable seas. Are we sure that the rules by which we feel we ought to be guided are those to land us in the port we desire to reach? How far from land are we now? Where is the compass by which we are enabled to steer? You think me very ridiculous, after the fearless essays I have been placing before you, to ask such questions. I am anxious about you, not about myself. I know where I am. I want to discover whether you are equally confident. Let us recapitulate, and try if we have wandered so very much out of our course. You were told that our proposal was to shew you that all matter was inert, that under no possible condition could it think or act. You were told that there were forces which could stimulate matter to move, but motion is not action. You were told, moreover, that those forces were of various kinds. Some were magnetic,—some were mental. But you were not told that mental forces were the same as magnetic. You were led to infer an analogy between all forces; for you could not help perceiving, that in forces, as well as in aggregations of matter, there must exist ranks. Everything in nature, is in steps or gradations. Every single thing belongs to its own class, and the place that it is destined to occupy does not form part of its own choice. It is placed according to the arrangements which it had pleas-

ed a higher power to establish. You are not to infer that we are tired of our position, because we seek to rise higher in the scale of being. Which of us is there, who would not desire to better himself? We feel that our position here is not all we could desire, but we do not seek to make ourselves discontented. We would, notwithstanding, be glad to know how far we are warranted in concluding that Spiritualism is to better our condition. We have been told that Spiritualism begins with Mesmerism. We desire to know more fully how this is made out. You have been told that Sleep and Wakefulness, result from two opposite conditions of the living being. In one, the particles of the brain are attracted or approximated. In the other, a divellent or repulsive force separates them. Carrying out our observations upon Sleep, we found, that in this condition, there were various grades of intensity. You are not to suppose that any force in nature exists which does not vary in the degree of its power. Sleep, quite unconscious, is a very different thing from sleep with dreams. These dreams vary in the degree of their vividness. Some are so extremely vivid as to allow persons to believe they see their friends in heaven. You will not be startled at me for saying that I believe they are right. You may dream a truth—or you may dream a fancy. I am not able to assure you that all dreams are true. If they were, we should have no need of physicians, for the clairvoyants could tell us what they see in their vivid dreams, and we might cure diseases very easily; but the misfortune is that the very best clairvoyant is so constituted that truth is not a part of her system. She is truthful once, and full of fanciful errors nine times. It is not necessary that we should pursue this part of sleep. We feel sure that sleep results from attraction, and that wakefulness must depend upon the opposite force. We infer, then, that these phenomena are linked with magnetism. Tracing the gradations of matter from its simplest forms up to those which are what we call organized, we know we have abundant evidence for believing that all higher arrangements are crystalline. If crystalline—then magnetic. The grounds for this inference have been stated;—and we have moreover endeavoured to shew that light had considerable influence in determining crystalline and magnetic forms of organization. You are not to conclude that all light is magnetic. You have been led on to know that a part of every ray of light is what we may call actinic or electric. We are sure that the agency of light is most important in the whole economy of nature. There is much to be said on the influence it exerts on health, and this is a part of the subject which it behoves you to study. You have been told you

were to be healing mediums. You are aware of the meaning of this term, which signifies a person in communication with the world of Spirits. A medium may not hope to have the power of healing, without submitting to all the necessary conditions. He must be ready at all times, to obey the dictates of his own conscience. He must reflect on his moral duties, and try how far he can effect the change in his habits that is implied by the word repentance. You are not to suppose that this word is calculated to make you melancholy. On the contrary, a real penitent has cast off all sin, and the result of that must be moral amelioration. No one who has changed bad habits for good habits should consider that he regrets the change. It is folly to grieve for the loss of that which was a source of evil. Such losses are great gains. We may be assured that good healing mediums are not persons commonly met with, for the mass of mankind believe that they ought to be miserable when they repent,—whereas repentance ensures health of mind, and consequent health of body. But why insist on this topic? Because he who would bargain to be a giver of health, must himself first possess that inestimable blessing;—and how is he to possess it, if he do not abandon all those bad habits which produce ill health? You can now perceive why I lay so much stress on repentance. You are led on to become mentally—morally—and physically the children of light. It is light which gives you health. It is light which gives you strength,—and it is light which conducts you through the thorny paths of life. If you follow the light I have pointed out to you, you will not fail to reach heaven. You have been instructed in healing simply to convince you that all morals,—all religion, all health, and all happiness in this world, as well as in the next, are linked together. You cannot live here without breathing mesmerised air—nor can you live in heaven without submitting to all the conditions which Spiritualism enforces. I need not repeat to you that the grammar of Spiritualism and the Hand book of Mesmerism, is the New Testament. Study that book well;—follow all its cogent precepts, and you will be blessed in the fruition of all you can desire.

J. A.

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SUPPLEMENT TO THE

British Spiritual Telegraph,

CONSISTING OF THE SIXTH ESSAY, BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

Well may we exclaim, when we hear of the wonders which are daily offered to our notice, that all God's revelations are most marvellous ! We are tempted to recur to the idea that Socrates received a revelation. We are forbidden to believe that his daimon was a holy spirit, though we well know that the fine thoughts which Plato indulged in, were from a source hardly less sacred in the divinity of their nature, than some of the Christian precepts. The real Christian does not condescend to break through the law of charity, which binds him to think no evil of other doctrines, tending to good ; but finds in them the analogies to his own faith that bind him, with silken cords of love to all who are good, and all who do good. Spiritualism embraces the heathen, the jew and the gentile, all religions are alike subject to the law of Spiritualism. We are not here to do battle against any sect. We deprecate the exclusiveness of all sects. Whoever proposes to shut himself off from the feeling of Christian charity towards his neighbor, that man we denounce, as an enemy to the bland nature of our universal faith. Now, then, we have a severe line of demarcation between the Christian Spiritualist, and every other sect. You who desire to be Atheists and Deists ;—You who wish to be included in any other denomination, opposed to the holy precept of Christ, are quite welcome to the largest charity we can afford you. You must not, however, be led away to imagine that we who have studied the doctrine of motives, are so blind as not to perceive that you are the creatures of your organs of self-esteem, and preposterous vanity. We have watched numerous cases of individuals, who have loved to come to conclusions at variance with the common sense of mankind, and we have, without exception, found that they have been men, impelled by no other powerful consideration than an overweening fondness for their own selfish opinions. No man ever yet could venture to say that he was so sure of the non-existence of a God, as that he would be prepared to leap into a hell to prove his assertion ! Conviction and assertion are not identical. The man who feels quite convinced of a truth, will venture on

any sacrifice for its sake. If not, he is a mere hypocrite. The sincere believer is not only ready to become a martyr, but belongs to the glorious army of martyrs. You are not aware of the close connection between pride and falsehood. The proud can stoop to a lie : but the liar cannot worship the truth ! An atheist may satisfy himself that he belongs to a class that is ready to uphold the truth, but his fortitude forsakes him, if the truth is to be upheld at the stake. He can go to prison, and live on the bounty of mistaken zealots, but if he be in a higher position of society, he will eat his words,—withdraw his published works,—stigmatize his former friends,—tremble at their threatened disclosures,—fawn on royalty,—do in short, any mean act,—frown down any weak opponent, rather than boldly acknowledge he had once been an atheist. You are not aware that many men, educated in the weak indulgence of the feeling of vanity, have become atheists for a time. My experience of early hospital life, made me quite aware of the arts, which some professors were wont to practice in order to get their disciples to screen them from the consequences of a too ready acquiescence in their low arts of envy. Noble spirits have been sacrificed to a love of detraction, and on several occasions have hospital governors been made dupes of the most designing villians. All this has arisen from a low standard of morality, and is introduced here more for the sake of illustrating the striking difference between the character of the atheist,—who can indulge in no hope or motive, higher than the love of the intrigues of this world,—and that of the spiritual philosopher, who is said to dwell in a world of imagination, but who has, at least, the advantage of scorning to stoop to the machinations of the man whose motives are based on a world of gross matter. You are bidden to become Spiritualists, not so much from a love of the marvellous, as from a love of the beautiful ;—not so much from a desire to lead you into the mazes of a vain philosophy, as to induce you to become happy husbands, and happy fathers ;—happy children and happy brethren ;—denizens of a world of plenty, bestowed upon you by a beneficent God, who delights in rewarding all who are industriously good, by the fruition of a life of bounteous enjoyments. You are little aware of the natural consequences of a life of goodness. You have heard a good deal of the doctrine of circumstances. My friend Robert Owen was the promulgator of many truths on his favorite theme. He was, however, not aware of the facts which have so forcibly struck his son. You must know that a man of the name of Muller, resides in Bristol. He was made to perform some most remarkable acts. He was a preacher of the gospel of Christ, and being much addicted to the be-

lief of all the facts he read in the New Testament, he devoted himself to the service of God. He asked himself whether he could face the world, with the simple conviction that God would take care of him. He had faith, and faith alone is sufficient for such a purpose. Men little know how much can be done by this condition of the human mind. Muller established an asylum for the reception of poor forlorn girls. He and his wife devoted themselves to the service of these wretched outcasts, and after a time, succeeded in educating a considerable number of them, in order to form them into virtuous and useful members of society. He not only educated them, but he fed and clothed them. There is no example on record of such pious self-devotion to the great cause of a holy truth as this. It is no exaggeration to say, that unaided by human means, this exemplary couple amassed from the spontaneous sympathy of their fellow creatures, urged, no doubt, by impulses from the world of spirits, a sum amounting to upwards of one hundred thousand pounds. Now, reflect upon the application of this doctrine of faith to the common affairs of life. You are not aware of the extent to which a faith in the bounteous goodness of God can carry a man. Mr. Muller is only one example. You are told that faith can remove mountains. You are accustomed to hear people speak of those who pursue any object energetically. You think all the while that energy is a very good thing, but you do not compare it to faith. You little think that the word faith is only another word for intense energy. Some medical men dreaming about Mesmerism, rather than calmly pursuing a tedious investigation, into its phenomena, have called Mesmerism energy. They meant they hardly knew what; but in fact, they were not far off the mark. Sleep, artificially induced, results from the magnetic energy of the mesmeriser's will. We are only giving you an idea of the confusion which may sometimes be brought into an enquiry, when people do not clearly apprehend their own meaning.

We are now to examine into the application of faith to the principles developed by Robert Owen. Many men imagine that this great philanthropist was an Atheist. You need hardly be assured that he never at any period of his life abandoned the hope of success in the promulgation of his ideas. He was not very clear as to the doctrine of a special providence. He could not understand how a being, fixed his stupendous universe on an immutable law, and then was perpetually wishing to interfere in its trifling details: but he did not long entertain these doubts, for he saw most things far more clearly than his neighbours; and he was led to reflect deeply on many subjects on which he had very

strong prejudices. When I first became acquainted with him, a distance of time verging on near half-a-century, I believe I was partly instrumental in his conversion to Phrenology, which at one time he publicly despised. There was, perhaps, never a man so child-like in his desire of acquiring knowledge. He latterly embraced Spiritualism, not from a frivolous disposition, but from an acumen which induced him to perceive, at a glance, the wide and extended range of its relations to human happiness. Large was the mind of that man, and we are at a loss which most to admire,—the affectionate simplicity of his character, or the intense love he bore to his race. I am not prepared to follow him in all his ideas. He was a man who dwelt on one idea, to so exaggerated a degree, that his mind found room for little else. You may be assured that no example of such devotion of his energies could have gone unrewarded, if he had only turned those energies in the same direction as Mr. Muller has indicated. There is, in the universe, a law, which determines the bent of a man's mind. Unknown to himself, he is the victim of surrounding circumstances. You may well be surprised when you learn that this law is that of Phrenology. You may not doubt of this fact, when you know what Dr. Leger had accomplished. We are not now to deplore that he was not allowed to carry on his discoveries. He was as much an instrument in the hands of Providence, as was his predecessor Gall, who was not allowed to live long enough to witness the magnetic discoveries I have mentioned to you. They both see now, which way the world is tending, and they both rejoice that their labours are likely to lead on to the grand developments of Spiritual Philosophy. You are entreated to pause on this very important fact.

Wherever we turn, we have proofs of a very wide benevolence. No one can doubt of God's goodness, who reflects on the grass that grows, ready to supply the wants of the numbers of four-footed animals, that obtain their pasture from it. There is no stint. When we look around, and see the multitude of resources he has vouchsafed to man,—the lord of his many manors,—these and a thousand other matters crowd upon our attention. We can never tire in counting the instances of his magnificent bounty. Why should we be told that we are to him more precious than many sparrows? Simply because we are apt to forget the fact. But a fact it is, nevertheless. We are not prepared to draw all the consequences flowing from it. We do not reflect that we are so situated, as to reap all the advantages they afford us. We are only dull at the apprehension. We have more to do to learn what the

advantages are, before we can hope to understand their nature. You were told that we were children of light. You were not told, that being children of light, you were expected to become gradually clairvoyant. You do not apprehend our meaning. To be clairvoyant means the same thing as to dream most vividly. You can understand that a man may dream in his sleep, but he may not remember the dream when he becomes awake. If you are clairvoyant in your sleep, you forget your dreams, but if you become clairvoyant when awake, you not only remember all you witness, but you see as clearly as the Spirits see each other. "Now we see as through a glass darkly, but then face to face." What have you to say to this state of things? There are many men, who would not for the world, wish you to see so clearly. You could not imagine that such an insight into the interior of your neighbour would unfold to you his most secret thoughts. Yet this is clairvoyance. Most persons have a dread of being supposed to believe in clairvoyance. They have little reflected on what they read in their New Testament. It is not, after all, so shocking a thing to see the truth, as to tell a lie. Some who have condescended to tell the most atrocious lies of me, have pretended to have a pious horror of clairvoyance. I am not apt now to indulge in feelings of revenge. They are quite contrary to all exalted Spiritual principle. I would not for all the wealth of Golconda and Peru, harbour a feeling of revenge, or of hatred, towards any mortal living. I should become very unfit for any indulgence in the hopes inculcated by Spiritual aspirations. We are not apt to make ourselves unhappy when we plead the cause of our own wealth. We are all desirous to become rich, but we seldom count the cost of becoming so. We think that laziness and riches are not incompatible. We wish they were, for surely the occupation of a rich man is seldom productive of much benefit to him. He is not able to be very happy, when he has not any useful occupation. You are not to conclude that we are inveighing against riches. We are only advancing in our progress towards a right understanding of our subject. When I say I would not exchange peace of mind for wealth, I merely state a truism—but it is a very trite truism, very little understood. Why is it so little appreciated? Simply because we live in a world of fallacies. We are apt to believe in wealth which can be bought with gold, and we shut our eyes to that wealth which is the fruit of a life well spent. How many of us are there, who strive to spend a life well? We are none of us economical. We look to baubles for our happiness. We think little of the more solid pleasures of life. We could command far more of the comforts and

luxuries of civilized life, if we were to educate ourselves to economize our pleasures. Which of us is there, that does not think it necessary to drink stimulating beverages? Not one of these is essential to real happiness. We have got into the lazy conclusion that beer, or wine, or ardent spirits, with water, must be wholesome for us; when the real truth is, that they are all mischievous poisons. If we could economise in these articles, we could lay by money enough to buy many most useful pleasures. The system of combining together for mutual benefits, would, under wise and equitable rules, lead to an accumulation of wealth which would be highly important to the labouring classes. Here we arrive at the touch-stone of the social system. What do we mean by co-operating? Not only working together for mutual benefit, but each exerting that amount of self control, which shall enable him to co-operate advantageously with his neighbour. I am not an advocate for the slightest servility, yet the world goes always more smoothly when each man pays that just and amiable deference to his fellow man, which we call politeness. No man is the worse for polish, and no system of polishing is so complete as that of brotherly love. We are not prepared to say, that in the best regulated co-operative society, differences of opinion will not arise. These are not only natural, but necessary from THE DIFFERENCES BETWEEN MEN. We are proceeding to enquire step by step, into the questions suggested by Robert Owen's dogma, that man is the creature of circumstances. We are aware that we cannot establish this doctrine without abandoning our grand point, that man can rule himself and his own destiny. It is here that Mesmérism deals roughly with my good old friend's system. We have had some tussels on this point, and my friend would never give in. The leaven of a material system adhered to his mind. He who wishes to philosophize correctly, should never lose sight of the fact that habit is the parent of many fallacies. No man likes to be really flexible in thought. Yet without complete flexibility, no man can possibly be a profound thinker. It is useless to tell me, you will adhere to fixed principles. The only real fixed principle I know of, is the principle of unceasing change. You may as well tell me that a man shall never change his clothes, as that his thoughts are to be as immutable as his identity. You may be sure if they were so, his identity, which is preserved by ever changing exercise of thought, would soon cease. You will not believe this proposition without an illustration. We will soon furnish one. You are aware that men have, in former times, been eager to discover a philosopher's stone, which should purge all metals of their dross, and convert them into pure gold. You

are aware that they never succeeded in making their discovery. You would never guess why. You may be told they did not go the right way to work. You would probably think that possible—but the simpler reason was, that they sought for a thing not to be found in nature! Well, How does this apply to our question? Thus:—the philosopher's stone convinced men, that chemistry developed a science which was never stationary, and that it evinced a condition of perpetual change. There is nothing in all nature which remains stationary.

We must gradually proceed to unfold the consequences of this state of things. Had my friend Robert Owen considered the various gradations in the forms of matter, he would have seen that it was quite possible, by imitating nature, to have educated men to become co-operative in gradations of ranks; but never in mixed assemblies. An army preserves its discipline, from habits of obedience to superior control; but in mixed assemblies, the very excitement of so many various magnetic influences is destructive of permanent harmonious arrangement. We are not allowed to regard ourselves as independent of our neighbour. We learn that he is either agreeable, or disagreeable to us. We are not obliged to associate, against our wil., with a very disagreeable person; and how are we to avoid such a person in a co-operative establishment? We are not bound to go through all the analogies of nature,—but we may be assured that this one great magnetic fact is fatal to the principle of equal co-operation. But because equality is not possible, societies for mutual advantage are not to be lightly considered. The Club system in many of its phases would offer prodigious advantages to the labouring classes. Not the least of these would be the refinement of manners introduced by well regulated classes for instruction;—well arranged libraries of books;—well arranged schools for music and dancing;—with other modes of social intercourse tending to the amelioration of the better feelings of our nature.

Insurance Societies based upon mutual benefits should ever find a place in all co-operative arrangements; and they would provide the surest means of elevating individuals in those gradations of ranks, without the existence of which, nature must cease to exist.

Let us now review the facts upon which we have based all our theories on the inevitable connection between Matter and Force; on the links which bind both to the whole system of the universe; on the alliance between all the forces in Nature; on the gradations of ranks in these as well as in the matter they govern; on the influence exerted by attraction and repulsion, in whirling unpolarized gas, an amorphous

unparticled mass into spherul or spheroidal magnets, endowed with poles, and axial and equatorial relations to each other; on the many forms, determined by mathematical laws, regulated by electricity, forming the magnetic diversities of shape, that have obtained the name of crystals; on the higher developments of rank in the vegetable forms, constituting an infinite variety of organic arrangements, each developing an infinite variety of organic arrangements, each developing a new necessity for a fresh formula to regulate shapes and properties of cells and tubes, leaves, flowers, fruits, and their various products of involution and of evolution;—arriving, finally, at the highest gradations of organic life, that of animal existence, in which we trace the important fact that from the lowest to the highest, we may observe a gradation of animal forces administering to the organic instincts of the species, and providing organs adapted to the habits and faculties of the individual. He who can see, in this chain of being, a preponderance of matter over the more delicate and energetic force controlling it, must have studied the science of physics to little purpose, and have regarded the extensive relations of the anatomy and physiology of vegetables and animals, to less advantage than is becoming to the character of the profound thinker.

We cannot stop here. We must go on to consider the consequences of all our thoughts. Do we ask questions for idle or frivolous purposes? or are we engaged in an investigation into the highest objects that can arrest the attention of men? You can answer these questions yourselves. You have proceeded with me in the course pursued in these essays. You have had an opportunity of estimating the weight of the arguments, that have been put forth. You can best tell the influence they have exerted on your minds. Were I to refer you to any one essay, you would probably regard it as detached from all the others, and thus be led to ask how far you were warranted in believing that we were earnestly bent upon a general scheme. You may now reflect that our scheme has in the present essay been brought to a focus. We have pointed out, in the course of the five essays, the close connection between the forces which are the agents in the regulation of matter, and the matter itself which is regulated by them. You have no desire to go minutely into a review of the details relating to this subject, but we advert to it for the purpose of showing, that forces are of many various kinds, and that they are sent to form arrangements which the great thinking physiologist of Germany, Blumenbach, called the *Nisus Formativus*. It matters little what learned name a force may obtain. All we have to consider is how any one who reads the works of that deep

thinking author. can be of opinion, that matter is the basis of thought. We observed before, that the real origin of the fallacies of Atheists, was the organ of the brain which produced vanity. There is no surer basis for the thinking faculty, than deep humility. The vain man then is not answerable for his conceit. He is too weak in intellect to allow himself to think deeply, although he may possess organs, which might, under proper circumstances, tend to conduce to a more philosophical conclusion. We pity the idiot, for he has no power of thinking originally; and we must pity equally the man, who will not allow himself to think as a wise man should do.

Many are the tasks which men undertake, in order to gratify their sense of duty. You would not blame yourself for having deprived your family of the means of subsistence, if you were accidentally hit by a bullet which had maimed you, and rendered you quite incapable of gaining your bread. You may be assured when you look around you, that numbers are in the melancholy position of being unable to realize enough to subsist upon. You are bound to enquire into the causes of this state of things, and if a remedy can be found for the evil, you are no less bound to find it. You are at a loss to know how this is to be reconciled to the idea which has preceded it. You may be sure the connection is most intimate. The vain man is the victim of his conceit, and you pity him. The cripple is the victim of an accident, and you have equal pity to bestow upon him. You are not, however, at the end of these thoughts. We are considering remedies. How are we to find them? Not by assuming, ourselves, the same position of conceit and misfortune. That would do no good:—but by endeavouring to repair the excess of obliquity in each case. I have in my eye, a man who has lost many friends by his unfortunate temper. His accomplishments are undoubted; he is eminent in his calling; he is in a position which excites envy; but he is wretchedly poor, and has the awful misfortune of believing that all he does must be right; no one can persuade him that he ever did a wrong thing in his life; he is wedded to his inordinate conceit. We are not now discussing the question of remedies. For such an incurable malady, there is no remedy. You are not able to do more than pity him. You are called upon, however, not to expose his failings to the whole world. But in the other case what can be done to alleviate the consequences of unforeseen accidents. We should try to interest a large number of our fellow beings to assist in dispelling the cares which weigh upon the mind of the crippled victim.

You feel that we have engaged you in a train of thought that has

little reference to the matter of our Essay. Let us hark back, and try how far we have wandered. We were discussing the necessity of being led on to thoughts of a holy character, as part of our education as Spiritualists. The magnet man, has every occasion for the resources which feelings of love and divine charity offer him, in the intercourse he holds with his fellow man. It is not only in doing good, as far as lies in his power, that his mind becomes habituated to the trains of thought, which are absolutely necessary for his salvation, but it is in determining to be good, and in restraining those feelings of idle desire to detract, to our neighbours, from the merits of our neighbour, that constitutes the true Spiritual Christian. The mischief which is done, sometimes without any desire to injure, by the tongue of idle folly, is most reprehensible. We are not accountable for the sins of others, and should leave them to be dealt with by higher authorities than ourselves.

Will is a faculty we have alluded to in the course of these Essays. It is now incumbent upon us to trace its phenomena, in relation to the many aspects of our complicated subject. How are we to explain the manner in which we are called upon to unfold the questions relating to it? We know that when a man wills a very sensitive mesmeric subject to go to sleep, he overpowers the individual, and renders him his implicit slave. Is this right? Many say it must not only be wrong, but quite Satanic. Poor Satan! How much that devil has to bear! We are assured that all who have examined our subject, know full well that this power of will exists to a great extent in some individuals. It may be necessary to state that, in general, it is a limited force. We are not called upon to discuss all the ramifications of our theme, or we might go to the philosophy of lover's minds, and to that of the minds of generals commanding armies. We propose only to show that the will is a force operating as a motive power, and that when we are tempted to exercise it, we can never be answerable for its subsequent effects. You are aware, that men find themselves in positions of difficulty, when they have long sustained a battle against a host of forces arrayed against them. This difficulty is one that must be overcome, if the men are determined to conquer. How are they to accomplish the victory? By the power of the will. When for instance a man is surrounded by temptations, he feels he would like to give way to the blandishments which are offered to him; but his health would inevitably suffer. He is known to be a man of indomitable will. He does not yield an iota. He is proof against all that tempts him. This is called self-control. It is precisely the same force which the general wields, when he commands

an army: and it has the additional advantage of being directed to accomplish the noblest of all conquests. You now comprehend the force which has been attributed to Satan, and it would be well if the thick-headed and ignorant men, who indulge in diatribes against their neighbours for the profusion of gifts granted to them by a beneficent Creator, could be brought to reflect upon their own want of charity.

Proceeding in our enquiry, we arrive at the important point whence we started. How is Mesmerism the source of Spiritualism? We have seen that a force, quite invisible to us, resides in Magnets:—that this force is evidently not a property of matter, but is superadded to it; that this super-addition has strong analogies in the forces, attendant upon crystals, which have resulted from the laws, under the regulation of which, those crystals have been formed into certain well defined geometrical or mathematical shapes:—that, moreover, these super-additions of force have been but the commencement of a series of forces, determining forms of the higher structures of vegetables and of animals:—that all these forces are, in some mysterious manner, dependant upon light,—that this light is itself a magnetic electric force, operating sometimes as a repulsive, and often as an attractive force. We have had reason to conclude that we are indebted to the forces, residing in light, for the refreshing sleep we obtain at night, and for the activity we are able to enjoy in our waking hours; more than this, we find that in light, we have those forces, which convey our souls, while we sleep, on their travels. We are not sure that light does not make us clairvoyant. We have every reason to believe that it has a considerable influence in the production of this wonderful phenomenon.

We have now to trace the advantages we derive from the connection between magnetism, light, and its attendant electrical agencies in breathing. Without light, we could not find the nourishment which Oxygen gives to the blood: and without light, even enveloped by the darkness of night, we should be unable to retain the soul united to the body. Thus we perceive the close connection of light with the foundations of our Spiritual framé. We may go farther, and say that we are indebted to light for the air we breathe,—for the thoughts we think,—and for the many blessings which are vouchsafed to us by our glorious and beneficent Creator. May we not indulge in the hope, that high as are the glories of his firmament, he has yet in store for us, a still higher galaxy of light, in which our souls will hereafter dwell with the saints in heaven. How far we are from realizing all the glories of this subject of light, we may infer from the various revelations to mankind, which have been made at various times. We know that each of these required the intervening agency of light. Not one of them could have been made without it; and when we consider the close connection, which, in all ages, has existed, between the ideas of uneducated, or uncivilized men in all parts of the world, and the worship of that great orb, which is the great source of physical light, we not only are able to perceive that many revelations, adapted to the wants of various periods, in the progress of civilization, have been vouchsafed to man, but that

each age has subsided into a religion of its own, based upon material ideas in its commencement, but enlarged, according to the progress of civilization, to a Spiritual sense, infinitely more exalted than can be reached by the gross conceptions of the most poetical Atheist.

You are to reflect upon what we have so much insisted upon;—the idea that man is a Magnet. This is the pivot of Mesmerism. This is the point, which, unknown to themselves, the more early investigators of our subject, hit upon as the guiding star to their object. They little thought that a great revelation, from God to man was involved in their enquiries. They as little dreamed, that, in the marvels they witnessed, was hidden a secret, which, when promulgated to the world, was to assume so important an aspect. The names of Mesmer, D'Eslon, Tardy, de Montravel, De Puysegur, perhaps Petetin, and others might be mentioned as advocates for the existence of a force they called Animal Magnetism. Nobody could possibly know they were right, until God, in his own time, revealed to his servant and instrument, John Rutter, of Brighton, the means of establishing the truth of conjectures indulged in seventy years before. You perceive that I claim every discovery, vouchsafed by our Heavenly Father to a man of genius, as a revelation. You may be assured, I do not venture to assert this proposition on light grounds. You are aware that all things which fall out into this world, for the benefit of man, come forth, people hardly know how. When the inventor of a new fork found that he had hit upon a discovery, he gave it to the world, and God rewarded him in his own way. You think perhaps that the eater of peas ought to have immortalized his name, for they were not a little indebted to a man who showed them a means of indulging their tastes better than they were wont to do, when they had the old fashioned tool, with only two prongs, set wide apart. You may think this a trivial illustration, but remember that nothing is too trivial which leads us to reflect on the phenomena of the human mind, and of the modes in which that mind is made to develop ideas, tending to the improvement of the instruments in common use. You may be assured that the pin and the needle are no more to be considered trivial, than the spoon or the fork; and the mind that produces an essential improvement in either the one or the other of these very useful instruments, is entitled to the gratitude of society.

How does this relate to the Magnet Man? He is the object of all our enquiries; and we cannot be wide of the mark when we point out the considerations which have established the fact of his Magnetism; or of those which bear upon the trains of thought the Magnet ought to indulge in to render him a more grateful, and consequently a more powerfully efficient Magnet. We are coming, gradually, to shew, that Magnetism, though a term applicable to the physical wants of man; and characteristic of his many physical forces, is not the term for the force which partakes of the divine nature. Man is more than a physical being. He is a Spiritual and a divine being. We are not bound to recur to all the arguments so naturally presenting themselves to our notice, when we wish to place before you this essential fact. We are



sure of our ground, for though deep thoughts have occurred to our mind, we are not to be always presenting those thoughts to our readers. The world has not become accustomed to all the spiritual facts which circulate among a few of the thinkers who write for the *British Spiritual Telegraph*. I could wish that more were familiar with these thoughts. They would much facilitate the progress of the holy science we have in hand. You must be struck with the progress we have already made. We have not been drones or idlers. We have done some work in our time; and we desire that our friends should receive the views, and the doctrines we have put forth, in the same spirit in which we have written them. When I reflect on the papers that have appeared, I am ashamed of the small amount I have contributed to the important knowledge that has reached you. I consider that facts and reasonings are the most nourishing meat that human beings can digest. Your friend William Howitt has lately tussled with a man widely celebrated in his calling; and has, with his forcible sledge hammer, demolished the stubborn and ill-shaped arguments of his opponent. You may be sure that such papers as these I allude to, are not of every day writing. They are too full of deep thought:—they are too cogent to be like the ephemeral productions of such minds as the good Mr. White's. I do not say they will convince or convert that amiable gentleman; that could never have entered into the head of the Author. But I will venture to say that people who desire to look impartially into the subject of Spiritualism, will find reason to conclude that our champion has stood well in his stirrups, and has fairly won his wager of battle.

We are now launched into the consideration of Spiritualism. These Essays are on the relations between Mesmerism and Spiritualism, and on the important subject of their connection with natural and revealed religion,—as applied to the happiness and welfare of mankind. Have we not taken up a wide range of enquiry? Have we missed any portion of our proposition? We have demonstrated the fact that Mesmerism is Animal Magnetism;—that the phenomena of Animal Magnetism could not have been clearly developed, without the aid of Mr. Rutter's splendid invention of the Magnetoscope;—we have gone further; we have shown that anatomical and physiological facts prove the dependence of sleep and wakefulness upon the forces of attraction and repulsion: and thence we have inferred the dependance of Health and Disease upon the conditions of Tone and Clone. It may be a long time before the stolid prejudices of the world will yield to these ideas. This is of secondary importance. I am sure of my ground, and I can afford to wait until it shall please God to give me the same reward he has vouchsafed to the inventor of the improved fork. You are not interested in the squabbles of medical men. They are generally far beneath the notice of the public; and we are for the most part, a set of ill-mannered backbiters, quite fit to be ridiculed by such caricaturists as the celebrated Victor Adam of Paris, who drew a wide spread portrait of his satanic majesty, holding forth various tempting baits to his devotees, who were represented, as eagerly leaping for such prizes as trumpets

of fame, and Presidents' chairs, and other gilded baubles; playthings not despicable in themselves,—but rendered so, when they give rise to the envy, hatred, and malice they too often engender among even the more respectable men of our calling.

I am reminded that our space is fast disappearing. I have very little more to add. Among the past Essays, my readers may have discovered numerous blunders. These must be pardoned; they are the result of difficulties which have beset us in the course of our labours. I am not sure of the share which I ought, in fairness, to allot to my excellent friend, the Editor. He is a man so thoroughly devoted to the cause of Spiritualism, that he has been obliged, in order to support the *Telegraph*, to learn the art of printing; conceive of a grocer's assistant, having to support a wife and family, so thoroughly imbued with the importance of a holy mission, as to devote himself to a tedious and irksome pursuit, such as any one knows the art of setting up types to be, in order to enable his employer, the noble-minded Mr. Weatherhead, to continue the arduous undertaking he had commenced. These two men have no other reward than the high gratification they must experience in doing a vast amount of good. We are little aware of the noble spirits the world contains. I would rather be one of these two men than the President of the most learned body in the world.

Under such circumstances, you will excuse me if I display an anxious wish not to throw any blame for faulty typography on my friend Mr. Morrell; albeit he did sometimes send me pulls for proofs which were quite illegible. I do not say that my hasty writing should not share largely in the blame, but this I do say, that I am sorry I am not able to reward my friend better, for all the pains he must have taken to decypher my wretched penmanship. Now for the errors. Some passages have been commented on by poor cavillers, quite ignorant of the subjects they pretended to criticize. I take for example the illustration I proposed of the absence of polarity in some gases. I said that Hydrogen, expanded to an extent, almost inconceivable, was a specimen, of gas without poles: and that if other gases were mingled with it, they would mix, without any chemical union, until some force arrived to oblige them to commingle. Perhaps my critic may be quite ignorant that a solid powder, called ammonia, may result from the union of two gases; but in such a case, the fusion forming the solid is the result of the operation of powerful forces. Hydrogen and Oxygen left commingled, without union, may become united by the admission of light, which would produce the whirling forces resulting in water. The object is not to invite idle cavil, when these Essays are produced before the working classes, but to invite men to think. We have, however, ourselves discovered a very serious blunder, and that was probably due to illegible proof: it occurs at pages 47 and 48, in the 3rd Essay; and relates to the explanation I had desired to offer of the phenomena preceding what is known to pathologists as apoplexy of the lungs; a disease which, with its complications, was the cause of poor Dr. Leger's death. You are aware that man has a double heart. One part of it is for the

purpose of receiving the blood which arrives by the veins from various parts of the body, and this is called the right side of the heart. It no sooner opens for the reception of this blood, than it is eager to close again, in order to send it into the lungs. This process is attended by a remarkable change, which proceeds in the lungs at each inspiration. We purify the dark venous blood, and it suddenly becomes the color of rich vermilion scarlet. This improved blood is sent back to the heart, and thence, over the body, by channels or tubes, called arteries, in order that it may nourish all parts of the system. If we eat and drink too much, we digest imperfectly, and our veins become overloaded with dark blood, not fit to be converted into pure arterial blood. What results? The lungs receiving an undue quantity of the dark blood, cannot manage to purify it.

The left side of the heart does not relish impure blood, and a struggle commences. The right side is too full;—the lungs are too full; and a portion of the lungs gives way. Bleeding takes place often to a vast extent. In other cases, death may ensue from the lungs being gorged with blood. You may easily imagine that the two sides of the heart are incurably damaged; they can never come into harmony again, and if the patient lives for any length of time, the heart becomes permanently enlarged, as was the fact in Dr. Leger's case. It is not the object now to do more than correct the error in the third Essay; but in passing, it may be mentioned that after the examination of upwards of two hundred hearts, the late Professor Macartney came to the conclusion forty years ago, that the causes of apoplexy of the brain, were due to the want of harmony between the two sides of the heart; and that this resulted from impure and imperfectly vitalized blood, not relished by the *organic instinctive forces*, regulating the internal surfaces of the heart. I am bold to say that had my very highly respected friend been on earth at this day, he would have accepted the explanations offered from the physical science of magnetism by his pupil, to illustrate the vital phenomena of the heart's action. He would at once have appreciated the brilliant lights of animal magnetism shed on human physiology.

I have one more serious error to notice, pointed out to me by a worthy Spiritualist,—Brother Espie. He remarks on a clumsy hastily written and involved sentence in the 5th Essay, at page 72. Many men would say that the sentence is not only irremediable, but perfectly absurd. You do not go so far, for you may be said to understand its meaning. It is obvious enough to those who have adopted the idea, that man is a magnet, that he must consequently obey the rules which regulate all magnets. One property of magnets, is to emit streams of light from their poles, and these streams continue to flow in a normal direction, the magnet at last becomes exhausted and has lost its characterising force. In other words, a time arrives for the death of the magnet. Is it so extraordinary then, that, if man be a magnet, a time should arrive, when he too must die. We now see, that Free Will is a physical fact; for man who has here but a very limited amount of free will is not able to control himself beyond a limited extent. He must

obey the stimulus of hunger and thirst. He must necessarily breathe. But, we contend that he is not obliged to make himself the slave of his passions. He may soon resolve to conquer all his appetites. He may soon make himself master of all his actions. He may resolve to form a troop of friends. He may succeed in many of the best pursuits of life. He will do well, if he do not permit himself to be led away by idle company, or habitually to mingle in dissipated society. These are the examples of a man's power of self control.

My involved sentence denied the power of the magnet, man, to exercise his full swing in vice, and be, at the same time, a being endowed with free will. Free Will is then emphatically *mental obedience to normal laws, or Divine precept*. We may be assured that we are not far from the mark when we do our best to keep to our good resolutions. We slide away from health and from moral and religious principle as we break through the good rules we lay down for ourselves. How few of us are guided by any rules! We are swayed about by every passing motive. We give way to every idle temptation. We are not ashamed to feel that we are constantly breaking through the holy precepts of Jesus; and yet we are wonderfully affronted, if we are told we are not Christians. Do we ever ask ourselves the question, whether we should have the remotest right to take offence at such a very true observation? You are no doubt willing to admit the force of this remark; and yet you will not allow me to assert my right to distinguish between an Atheist and a Spiritualist. You are hard to please whether I assert a truth or a fallacy. You must nevertheless own that we have convinced you that man is a magnet, by every illustration, which it was in our power to afford you. We have one other observation to make, and it relates to the length of time we have devoted to your instruction. Hours upon hours have glided away while the pen has rapidly plied its black strokes on the white paper, and not one minute of these hours has passed without intense enjoyment. The consciousness of being engaged in a holy pursuit, having the noble purpose of improving the minds of one's fellow-beings, is a delightful occupation of time. People may differ on religion, on politics, on a thousand subjects, which afford room for discussion: but they cannot differ on the laws which constitute the moral code of civilized life. These laws are those of Spiritualism; and if it has been demonstrated to you that all health and disease,—all sleep and wakefulness,—all pain and pleasure,—all morals and religion, are linked to the magnetism of the universe, the task proposed at the commencement of these Essays has been completed. It has been shown that Mesmerism was the foundation of Spiritualism,—that this again was the basis of all Religion natural and revealed, and consequently that it involves the happiness and welfare of mankind.

J. A.

The Readers of these Essays will find that the most important errors, which have unavoidably crept into them, are pointed out by the Author, in the course of this, the last of the series, beginning at page 94.

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